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CHARACTER EDUCATION METHODS

THE IOWA PLAN
$20,000 AWARD
1922

CHARACTER EDUCATION INSTITUTION
CHEVY CHASE, WASHINGTON, D. C.

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CONTENTS

CHAPTER		PAGE
	Introduction	iii
I.	Foundation Principles	1
II.	The Goal	6
	A. The Sort of Person at whom the School Aims.	
	B. Specific Lines of Preparation.	
III.	The Organization and Control of the School	9
	A. The School as a Democratic Community.	
	B. Student Participation.	
	C. Government, Discipline and Punishment.	
IV.	Some Ways of Preserving, Directing and Exercising the Entire Integrity of the Child	17
	A. Noble Deeds.	
	B. Socialized Recitation.	
	C. The Project Method.	
V.	Fitting the Methods and Materials to the Child's Development	25
VI.	A Moral Curriculum with a Progressive Plan, a Drive, and a Goal	29
VII.	Moving Progressively Toward the Objective	33
	A. Civic Relations.	
	B. Life in the Family.	
VIII.	The Curriculum by Years	36
IX.	Measurements of Progress and Attainment	38
X.	The Teacher and Her Preparation	41
XI.	Cooperating Agencies	43
XII.	Conclusion	46

The restriction of interest to public school methods does not mean that the Donor and the members of the Institution do not sympathize with the great service which private and church schools render the Nation, but it does mean that they appreciate the fact that the public school is the only public expression of direct interest on the part of all the people of the Nation in the preparation of the Nation's boys and girls for their life as citizens of the republic and of the states of which it is composed.

In all fields of education, save that of religious education, which is assigned to the churches (each church furnishing in its own way the religious sanctions for conduct to its own children), the public schools should strive to be complete in their service; but the national system of public education is not now complete, because, while intellectual education is fairly well developed, vocational and physical education are only partly provided, and character education on human motives, covering the wisdom of human experience, although recognized by school authorities and by parents as the supremely important phase of public education, is undeveloped and often neglected.

The right to compete was limited. For the purpose of this research and competition there was formed in most of the states of the United States of North America a group of research educators to be designated as "Character Education Collaborators," not to exceed nine in number. All other persons interested were privileged to cooperate by means of advice.

Keen, discerning, thorough, constructive *thinking* is the highest kind of human action. "Group thinking" of this character, by people organized to think together, which utilizes the best insight of each member of the group, is the highest form of this highest kind of human action. This form of thinking is necessary when an effort is made to solve the problems of character education of children, because the facts of the moral life of children are hidden away in personal memory. A compilation or accumulation of the memories of childhood and of observations is essential to an adequate basis for thinking out the general principles of character education.

In order to give the 432 collaborators in this research a good start in their thinking, another offer was made by "The Donor," namely, that he would pay for the compilation of a volume of extracts from educational literature having a bearing on character education. One copy of this volume was for the chairman of research in each state, and at the close of the year was deposited as a gift in the office of the state commissioner or superintendent of education. The fifty extra copies were put on loan to collaborators during the research, and will be loaned now to any educator who may be making a special study of principles of character education. This volume contains six hundred pages of condensed extracts, done under the editorship of Dr. Harris L. Latham, and is called "The Donor's Library on Character Education, Volume I." Only one hundred copies could be printed, and the cost of editorial work and printing was about $5,000.

The Executive Committee suggested to the collaborators that their study of the problems of character education of children be as complete and thorough as possible so that they would be likely to discover and combine in their plans all the elements essential to success in character education. A full explanation of the moral ideas to be inculcated was not necessary, because this was the problem of the National $5,000 Morality Codes Competition, 1916-1917. Methods of character education in their application to kindergarten, elementary school, junior and advanced high schools, and the preparation of teachers for character education were to be included in the researches of the collaborators.

The following are typical of the questions which it was proper for them to consider in preparation for their conclusions as to the best methods of character education.

How to get children to understand and appreciate the wisdom of moral experience? How to develop personal convictions in matters of morality in the minds of the children themselves, and the will to live up to these convictions? How to correlate school and home life so as to influence character development together? What character education should be given teachers themselves as a preparation for personal influence over character development of children? How shall teachers be enlightened as to the moral ideas to be inculcated, and how trained to efficiency in the use of methods of character education?

In each state the right of selection of research collaborators was granted to a local state "Committee of Selection" composed of the state superintendent (unless he accepted appointment as chairman of the collaborators, in which case a substitute was found among the superintendents of the state) the president of a university or college and a person of general influence, usually a woman.

In the appointment of collaborators no inquiry was made as to religious beliefs, it being the position of the research that religious education is assigned to the churches and private schools by the National Constitution and by established opinion, and that discussion of religious doctrines by public school teachers is undesirable and forbidden.

The plans as a whole were to be submitted in such shape and organization of thought as was believed by the authors suitable for presentation to superintendents of schools and boards of education desiring assistance in determining what system of character education shall be used in their schools.

The time allowed was from October 1, 1919, to February 22, Washington's Birthday, 1921. Each group of contestants sent their plan direct by registered mail in five copies, typewritten, on paper free from any markings, to an outsider, Principal Calvert K. Mellen, Lafayette High School, Buffalo, New York (who had been selected by the Donor to receive plans), without name attached or any mark to indicate the authors, accompanied by a letter giving names and addresses of the authors. Said outsider attached a number, the same number, to both letter and each copy of the plan submitted, and forwarded three copies of each plan to the Executive Committee of the Institution and one copy to the Donor, retaining the authors' letter, numbered, and one copy of their plan having the same number. Each judge designated by number the three plans which he considered the very best of those submitted, and sent the numbers to the said Executive Committee, who in turn informed all judges of the numbers of plans thus receiving special approval. The judges on receiving this list of commended plans, by number, further compared these commended plans, and each judge voted for a first choice and also for a second choice, each graded on a scale of ten, among the plans resubmitted, and the prize was awarded the plan having the highest total grade. Said outsider was then informed of the number of the plan receiving the award and notified the Donor of the names and addresses of the successful contestants.

It was prescribed that the board of judges should be selected from the members of the Character Education Institution. Although most of the states organized collaborators, only twenty-six succeeded in working out plans for submission in the competition for the award. In order to secure judges without personal state interest, invitations to the board of judges were confined to those states failing to submit plans. The work involved in being a judge was enormous, since the aggregate for the twenty-six state plans was over two thousand pages. The quality

of many of the plans was such as to make it difficult to decide to which plan to award the $20,000. The personnel of the board of judges was as follows:

State Superintendent Thomas E. Finegan, of Pennsylvania,
State Superintendent W. F. Bond, of Mississippi,
State Commissioner A. B. Meredith, of Connecticut.

The award of the judges was to methods plan number 9, which was certified by the said outsider as submitted from the state of Iowa.

The names of the Iowa Committee of Selection were:

State Superintendent Albert M. Deyoe, and later
State Superintendent P. E. McClenahan,
Department of Public Instruction,
Des Moines.
President Walter A. Jessup,
State University of Iowa,
Iowa City.
Hon. John Hamill,
Attorney at Law,
Britt.

Those of the research collaborators winning the award were:

Chairman Edwin D. Starbuck, Ph.D.,
Professor of Philosophy,
University of Iowa, Iowa City.
Superintendent H. E. Blackmar, Ph.D.,
Public Schools,
Ottumwa.
President C. P. Colegrove, Sc. D., LL.D.,
Upper Iowa University,
Fayette.
Professor Fred D. Cram, A.M.,
Extension, State Teachers' College,
Cedar Falls.
Professor A. C. Fuller, Jr., A.B.,
Extension, State Teachers' College,
Cedar Falls.
Professor Ernest Horn, Ph.D.,
Education, University of Iowa,
Iowa City.
Professor Herbert Martin, Ph.D.,
Philosophy, Drake University,
Des Moines.
Superintendent A. T. Hukill,
Public Schools,
Waterloo.
Professor J. D. Stoops, Ph.D.,
Philosophy, Grinnell College,
Grinnell.

The chairman received $4,000 and each collaborator received $2,000 as the individual award.

Professor Edwin D. Starbuck, chairman of the Iowa Collaborators, says that they began with committee meetings for clearing their thought about the entire field. He himself as chairman acted as leader in the constructive work, and the others were advisers and counselors. Three of the collaborators made contributions worthy of special recognition. Superintendent Blackmar turned his school into a laboratory and tried

out and perfected the "Golden Deeds" book, originated by Superintendent M. A. Cassidy, of Lexington, Kentucky, which forms a part of Chapter IV. Professor Ernest Horn helped especially to formulate the section of Chapter IV on the socialized recitation and the project method of teaching. Professor Herbert Martin worked out Chapter XI on co-operating agencies. Miss Ethel R. Golden assisted the collaborators by devising a character education course of study, and Miss Margaret Starbuck acted as general secretary and worked on a bibliography. Mr. George Mendenhall, who had been working as a university graduate student on the problem of character rating, was largely responsible for Chapter IX on self-measurement. Miss Maude Brown furnished valuable suggestions on health projects. Many business houses were generous in the gift or loan of their books and devices for use in bibliographical work.

Five thousand copies of this Iowa Plan for Character Education in Public Schools are being published at the expense of the Donor for free distribution in the United States and abroad, as a means of securing letters of criticism and advice from educators and others toward the maturing of opinion as to the best methods of character education in public schools, and preliminary to extensive experiments. All the thinking that seems of importance in all the other plans submitted will be given most serious attention in these experiments in verification of the results of this research. The Institution will loan copies of these plans to those who want them for study, and will loan copies of the Iowa Plan on request.

This "Methods Research" was started under the auspices of the "National Institution for Moral Instruction," but a reincorporation was accomplished on February 2, 1922, under the broader title of the "Character Education Institution." The Executive Committee of Washington, D. C., under which the research was put through, included as members,

Mr. Milton Fairchild, Chairman.
Dr. Philander P. Claxton, U. S. Commissioner of Education.
Dr. Willard S. Small, U. S. Bureau of Education.
Dean William C. Ruediger, Teachers College, George Washington Univ.
Miss Margaret Bell Merrill, Teacher in Western High School.

The board of trustees of the Character Education Institution is composed of the following officials, each to act during his or her term of office.

Commissioner John J. Tigert and Dr. Willard S. Small of the U. S. Bureau of Education; Secretary Florence V. Watkins, National Congress of Mothers; Dean C. E. Seashore, National Research Council; Dean Wm. C. Ruediger, School of Education, George Washington University; Superintendent Frank W. Ballou and Principal Allan Davis, Washington Public Schools; Milton Fairchild, Chairman of Board of Trustees and of the Institution. State Commissioners and State Superintendents of Education in various states, or their nominees, and a few other educators at large are the members of the corporation, which is for educational work in the field of character education as a service to the schools of all the states and foreign countries.

CHAPTER I

THE IOWA PLAN

A. Foundation Principles

I. HAVE A GOAL

Character education must keep before parents and instructors an end as distinct as that before a traveler who would take a journey or a factory manager who would turn out a finished product or an artist who would create a work of art. It should be consciously purposeful, not haphazard. The methods herein outlined move towards a definite goal.

II. MEASURE THE PROGRESS AND THE PRODUCT

The flower of moral culture eludes scales and measuring sticks. But there are fundamental attitudes that are as measurable as are the "points" in stock judging, or the "skills" in arithmetic. writing and music. Character development promises to be able to know where it is going and what progress it is making. This outline presents a fairly successful scale for character-rating.

III. THE END IS PERSONAL

The school is made for the child and not the child for the school. The kingdom of Character Education is in the hearts, minds, and muscles of children, not in general precepts or abstract principles. Cultivate *persons who* live gracefully and helpfully, *not virtues that* seem desirable. The virtues are the flowers of the good life. Its roots, trunk, twigs, and fruits are made out of deeds, including thought-deeds.

IV. THE END IS SOCIAL

Organize the school as a whole and in every part as a *democratic community of persons.* "To socialize, to citizenize and to moralize are the same." Societies and democracies of the future will be safe and wholesome if the thoughts, sympathies and activities of children are socially re-centered.

V. THE END IS PRACTICAL

The moral person is not simply abstractly good but good for something. He is part of a busy, constructive, creative program. He works, plays, studies, loves and worships. The center of gravity of moral values has shifted once and for all and finally away from the favored ones of wealth and prestige whose virtues are just humanity's adornments, to the mass of busy, common folk who are doing the work of the world. The virtues are not treasures to be won but attitudes towards the actual situations men and women have to face. Not virtue for virtue's sake but rightness and righteousness for life's sake—the growing, self-realizing life of individuals and societies.

VI. THE SURE FOUNDATIONS OF CHARACTER LIE IN CONDUCT

The school throughout must be a personally acquiring, socially adjusting, mutually achieving society, not a conversation club or a lecture bureau. Its problems must be real. One actual ethical situation met and solved is worth more to the child than a dozen imaginary moral questions selected as topics of discussion. *Practice* the good life rather than entertain thoughts *about* it.

VII. VITALIZE CONDUCT THROUGH THE SYMPATHIES

The likes, the desires, the longings, the loves are springs of action. Build up bodies of specific dislikes and hatreds of ugliness in conduct and sets of tastes and prejudices in favor of that which is clean, kindly, courageous, noble. The moral feelings should be instruments of the real self in the act of meeting actual situations.

VIII. FURNISH THE MIND RICHLY WITH IMAGERY AND SYMBOLS OF RIGHT LIVING

Conduct moves surely in the direction of its dominant imagery. Its mental pictures are its pillar of cloud and pillar of fire. See that the mind of every child is attracted to the best pieces of art; is entangled in the plot of wholesome novels, plays and movies; is resonant with proverbs, poetry, precepts and wise sayings; is vibrant with the rhythm and melody of the best music; is inspired with admiration of great personalities and is self-hypnotized by the thought of noble deeds. Every false brooding is the link of a prisoner's chain or the stone of a prison wall. A clean imagination is the true deliverer. An ideal is a conscious image made personal.

IX. DEVELOP PROGRESSIVE SKILL IN MORAL THOUGHTFULNESS

During the early years reduce self-conscious goodness and reasoned conduct to a minimum. Don't tempt the child to analyze the moral life until he has one: first, conduct; then the sympathies; next, the imagination, and finally, reasoned behavior. Cultivate the power, on occasion, to face real moral situations thoughtfully, to criticise conduct, to form clear and accurate judgments of right behavior, to organize the feelings into higher ethical sentiments, to attain conscious self-control and to help direct wisely the life of the group.

X. TRANSLATE DUTY INTO BEAUTY

Like all worth-while games the game of living is difficult to learn. The sign of mastery is joy in the performance. Cultivate habits of living out gracefully the clean and kindly life. The good character is full of harmony within and without, like the harmony of music. The good in character is like the good in manners but more. Transform sheer duty into an impelling and inviting sense of beauty.

XI. FAMILIARIZE CHILDREN WITH THE BEST OF THE RACIAL TRADITIONS

The life of humanity is a sort of racial organism with unitary being. Its future is created out of its past. The children are its living, growing present. Their characters will be whole and sound in proportion as they draw from the total heritage. They need to live over again some of its myth and legend, its poetry and drama, its work and play, its customs and history. They need to learn its wisdom, respect its great personalities and revere its ideals.

XII. AWAKEN LOYALTY TO A CAUSE

Character is a by-product of a worthy cause made personal. The cause should usually be a real situation, always capable of being carried over into a completed and alleviating thought or act, not an imaginary one that ends in a sentiment. It must always be within the child's grasp—a flower to a sick child, help to a tired mother, food to a famine-stricken country, completion of a school project. It should summon the child's own discriminating thought and effort and stand out as an end

desired and *sought after*. Character consists in thoughtful selection of a *cause* together with personal loyalty to that cause.

XIII. STIMULATE THE SPIRIT OF REVERENCE

Feel after, with the child, the Life that is more than meat, the Truth that is more than fact, the Law that is more than event. Don't preach; don't pretend. Be simple, direct, genuine. Admiration of comely objects is schooling in the highest act of worship. Respect for laws of nature and of the state are elements in the truest reverence. To feel the fascination of the quest for fuller knowledge is not different in kind from hunger and thirst after righteousness. Love of noble personalities is not unlike devotion to the Spirit of Life. The person is morally safe who has reverence within his inner parts.

B. The Problem in Perspective

Some of the essential points in the foregoing articles of educational faith may possibly become more vivid if set forth graphically by the aid of the two following diagrams, (1) the foundations of character and (2) the three-fold re-centering.

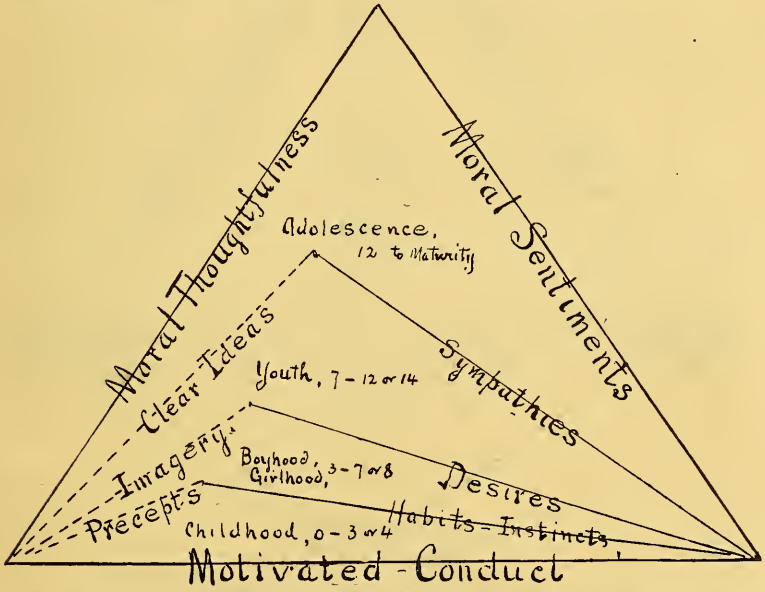


FIGURE I.—Showing the primary place of conduct, the secondary character of the sentiments, and the tertiary rôle of the intellectual processes during early years.

(1) THE FOUNDATIONS OF CHARACTER

The most essential fact of all, as represented in the accompanying figure, is that the sure foundation of the good life is doing the deed, living the life (VI). Moral ideas not based on deeds are hollow; ethical faith without works is dead.

Next in point of time and second also in the emphasis they deserve are the moral feelings (VIII). They develop early and behave like

instincts. Education does not create them; it may safely assume and use them. That which the child in later years *thinks* is right will be in terms of what he has done and admired.

Last in the order of time, but not least in importance, is moral thoughtfulness (IX). No child should leave the public school who has not gained the ability to make clear, quick, accurate and trustworthy judgments about such moral situations as the average person habitually meets.

Practice in thoughtful self-control in the midst of the group, leading and being lead towards that which is likeable and lovable, is the keynote of right citizenship and of the good life.

(2) THE THREE-FOLD RE-CENTERING

The child is born into the world with the self relatively unorganized—a bundle of possibilities. The synthesis that takes place is determined by

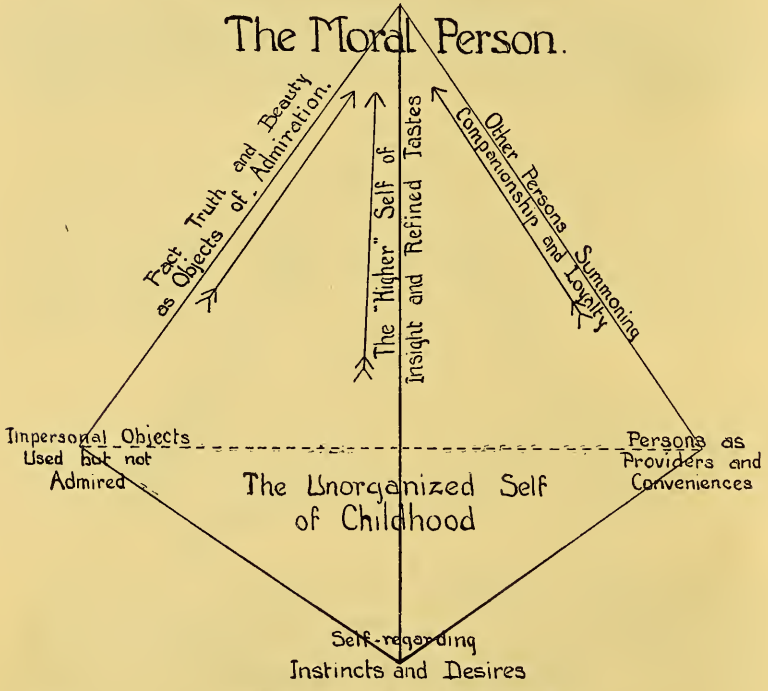

The Moral Person.
Fact Truth and Beauty as Objects of Admiration.
The "Higher" Self of Insight and Refined Tastes
Other Persons Companionship and Loyalty Summoning
Impersonal Objects Used but not Admired
Persons as Providers and Conveniences
The Unorganized Self of Childhood
Self-regarding Instincts and Desires

FIGURE II.—The Threefold re-centering.

two agencies—(a) the ripening of the native or instinctive tendencies, and (b) the work of education in its widest sense, including the direct efforts of parents and teachers in repressing or stimulating or reshaping the several instincts, and indirectly through creating the right environment.

Amongst the native endowments the dominant one is self-regard. The chances are that the child shall become immoderately self-centered, and that the organization which takes place will be on the lower level of cruder instincts and desires. (1) Self-regard has been tremendously strong amongst animals and in primitive human life and crops out in

children. (2) The undeveloped child is constantly the recipient of kindnesses and learns to think that folks and all things exist for him. (3) He takes at face value the overestimation of his own worth by jealous parents and kin, resulting in heightened self-esteem. (4) Consciousness is personal and one's own thoughts and interests are far more vivid and real than are those that reach out beyond this self.

Most of the ills, distresses and tragedies of human kind are directly traceable to blindnesses and selfishness. The supreme task of education is to carry the child so actively out into the life of others, and up into ideal interests that a crude self-centeredness is impossible.

It must not be forgotten that the original, inherited, relatively unorganized selfhood is the raw stuff out of which any character qualities will ever be made. The child's personality must be respected, its dignity and worth assumed at every step.

In their development the moral values, if liveable and useful, must remain ultimately personal. The average normal child, however, needs a three-fold recentering:

1. The transformation of a lower selfhood of cruder instincts and desires into "higher" personality of refined tastes (X) of insight, outlook and intelligent purpose (IX).

2. An awakening into wholesome appreciation of the interests and well-being of others (IV) and participation in their programs, customs, conventions and institutions (XI), and loyalty to their ideals (XII).

3. A disinterested admiration of the non-personal values in Nature and Life (VIII) that glorify both the self and other-than-self and culminate in a spirit of reverence (VIII).

To bring about this three-fold othering of the original unorganized life of childhood is the end and aim of character education.

It will be seen in advance that it does not matter so much whether ethics is taught as a school subject, although that is sometimes unobjectionable; it is not necessary to extract moral blessings from the various subjects of instruction, even if they are heavy with "lessons" for conduct; it is not important to discuss the 'virtues," for character often becomes angular and awkward through self-consciousness. The end of it all is that the child should learn to respond to the natural situations he meets naturally and well; that his "schooling" in the moral life should be practice in living happily, faithfully, gracefully and ideally the larger relations into which he is about to emerge.

CHAPTER II

THE GOAL

A. THE SORT OF PERSON AT WHOM THE SCHOOL AIMS

A person with powers proportionally developed, with mental discrimination, aesthetic appreciation, and moral determination; one aware of his social relationships and happily active in the discharge of all obligations; one capable of leisure, loving nature, revering human beings, their aspirations and achievements; one observant of fact, respectful of law and order, devoted to truth and justice; one who while loyal to the best traditions of his people, dreams and works toward better things; and one in whom is the allure of the ideal, and whose life will not be faithless thereto.

B. SPECIFIC LINES OF PREPARATION

It is not enough for the schools to aim in general at the ideal person. The task of education is more specific. It must prepare boys and girls with unfailing certainty to meet successfully all the situations that people in their normal life as human beings face.

These situations are permanent facts either of human nature or of an ordered world to which the person must adjust himself. There are nine situations demanding definite adjustment. If the individual succeeds in meeting these demands, he is already a moral person. If he fails to measure up in any one of them, he is, to that extent, a misfit.

At least eight lines of preparation are so definite and concrete that projects may be devised and problems set for inducting pupils into them.

1. *Preparation for Health.*—We have been trying chiefly to harvest the fruits of culture without sufficient care of the human plant. It is the business of the school, working out into the homes, to know that *each* child has the right nourishment, invigorating exercise, and habits of cleanliness. Every child has the divine right to be born with the chances in his favor of a reasonably sound body free from predispositions toward weakness and disease. It is his right too that his original energies should develop until they overflow into abounding vitality. Ill health and anemia are the basis of moral delinquency, and are the nation's greatest liability. The grouch, the pessimist, the disturber generally, is a victim of dormant bodily functions. To play, to work, to play again, to feel the zest of being a healthy creature, full of animal spirits, is a sign of health and sanity.

2. *Preparation for Life in the Group.*—The school should keep its thought upon the man or woman who is going to move gracefully and helpfully among his fellows. Every one must learn the trick of it or fail. The world is growing smaller. The free space is used up. The free individual who goes his own gait and leads his own life independently of the wishes of others has little standing room left. He must find his freedom through the group, rather than independently of it. In preparing him, the school should begin early and give occasion every day of his career to meet the members of his group successfully. The prevailing type of school that fosters isolations and insulations of child from child will have to undego reconstruction until the school becomes a natural co-operative community.

3. *Preparation for Civic Relations.*—Every community or municipality or state is made by the group. Too often a few lead, the rest follow or go back. The fault is to be charged in part against the inertia of human nature. The schools will have to bear their share of the blame.

Educational systems are formed around the idea that the teacher is the sole responsible person for the success of the school. The center of responsibility must shift to the children. The joy of each one is full when allowed to share in the duties and responsibilities of the place. If the pupils learn the delight of helping in the conduct of recitations, projects, and other activities, the outcome is a heightening of the feeling of ownership in the school, and of their pleasure in accepting its tasks as personal. Loyalty to the group and the school should ripen naturally into loyalty to truth, to the State, and even into "loyalty to loyalty."

4. *Preparation for Industrial and Economic Relations.*—Children should learn in the school the satisfaction that comes through productive work; the cost in honest effort of a piece of money, and its value in an honest purchase. They should see the meaning of wealth until a coin becomes a symbol of justice and cooperation among men. They should know full well that all waste and misuse of wealth, or unfair dealings, are acts of violence against the substantial framework of society. These are elements in the building of solid foundations of character in their own lives.

5. *Preparation for a Vocation.*—The beggar is now a political outlaw. He consumes and does not produce. He is a parasite upon the thrift of others. During the world war, when our eyes were opened, we saw that the idle rich and the fashionable slackers were skilled consumers and a social menace. "Work or Fight" was a hard but holy slogan. "Produce or suffer social disgrace," is a fair motto for peace as well as war. Schools must see that every child is so trained that he shall be qualified to take his place in the world's work, to share its obligations and benefits. To become both a benefactor and a beneficiary he must gain a vision of both service and personal fulfilment through some vocation, or through allegiance to some cause, and acquire proficiency in that direction.

6. *Preparation for Parenthood and Family Life.*—The home is the heart of humanity. Right breeding is the base of the triangle of life, with a clean atmosphere made by parents as one of the sides, and the training of children in a wholesome attitude toward love and marriage as the other. Before the school turns out from its doors a young man with a certificate of character, it should know that he is full of chivalry toward women, tender toward children, scornful of sensual suggestions, pure in mind and heart. Vulgarity in speech of boys and girls is like a disease—a breeding sore in society. Every boy and girl must see with perfect clearness, and with an appeal which vibrates through their whole being, that their future happiness and also the destiny of the race are in their keeping, and are dependent upon even their secret thoughts. The strong currents of reproductive life must be turned toward healthy offspring of ideal love.

7. *The Mastery of Tradition.* (See XI of Chapter I.)

8. *Preparation for the Appreciation of Beauty.*—The use of leisure time will take care of itself if the art impulse is aroused and trained. Children in the earliest years are responsive to objects of beauty. Quite early they may learn to intensify their enjoyment of works of art by being taught something about art's simplest structural features. To live sympathetically with the arts and artists, to become sensitive to the attractiveness of the things of nature, including human nature, is preparation for the good life. The art of living is the flower of the joy in right conduct. A fair measure of its attainment is the ability to turn the work-a-day world into poetry.

The following three objectives are no less important than the foregoing, and should be as definitely kept within the focus of conscious effort. The

first is, however, incidental to all the others, and the other two are so fundamental and inclusive that they should permeate the entire life of the school.

9. *Preparation for the Use of Leisure Time.*—The measure of the man is not so much the vigor with which he recoils from the task as the direction of the release. If he learned in school to play a musical instrument, to succeed as a dramatist, to create a comely design, to enjoy a good book, to judge and execute a work of art even if it be a bit of landscape gardening, or a conversation with a friend, so that he springs toward the distinctly ennobling avocations as readily as in the direction of mere physical play, he is on the way toward the fuller life. Where his heart is, there will his treasure be. It is a well established fact that crimes and misdemeanors in the school and in the state are caused by unused and misdirected energies. Pupils should have training in making up a budget of *time,* and of using it all profitably and enjoyably.

10. *Preparation for Reverence.*—The most sensitive persons there are, to the wonder and mystery of things, are the little folk during the kindergarten years. Their sense of the poetry of life should not wither, but should be disciplined and deepened until it becomes a reverent insight into the profounder meanings behind and within the facts of the laws of science, the acts of individuals, and the events of history. Reverence and worship need hardly be mentioned during the course of school life; but unless the spirit of respect for the nobility of manhood and womanhood, and the sense of admiration for the majesty and beauty that plays through facts and events is alive in the child's thought and heart, he is not being prepared for the fullest and richest citizenship. Unless there is wisdom the people perish.

11. *Preparation for Creative Activity.*—The progress of knowledge, the spirit of culture, and the improvement of industry have always been left by the common consent of the "common" folk to the favored few. With the rise of democracy, an experiment has arisen of developing the creative energies of each individual. It is every one's natural right to put the stamp of his own thought and effort upon his work. Every child that has come habitually to find the delight of exercising his own ingenuity in school interests and projects, and to try out by the strength of his own judgment the better from the worse way, is most surely being stolen away from the vast army of the passive ones who must be led and fed. The enrichment of national life, if democracy is to win, will be realized henceforth by harvesting the smaller increments from individual initiative rather than from great discoveries and inventions.

These main attitudes, constituting the life of the ordinary person, can be made the practical fulfilment of the moral law.

CHAPTER III

THE ORGANIZATION AND CONTROL OF THE SCHOOL

A. THE SCHOOL AS A DEMOCRATIC COMMUNITY

1. *The right organization of the school can alone go far toward solving the character training problem.*—Kindly cooperation is the keynote of the moral life. It is also the prevailing spirit of the rightly ordered school. The educational institutions that have come down to us historically foster individualism rather than cooperation. Our educational traditions have over-emphasized repression of the individual under authority rather than initiative under kindly leadership. The form of organization of the school, just like that of a state, predisposes one to act and think in a certain way so that both consciously and unconsciously it sets standards of conduct and ideals toward which the individuals move.

2. *The right solution of the problem of democracy can come only through the school.*—The highest passion that has actuated the collective movements of peoples during the last five centuries has been that of realizing democracy. The world war was an heroic step in that direction. As the smoke has cleared away it has left a vision of humankind not so far on the road to the land of goodwill as our fond dreams had pictured.

There is one sure road and one only leading into that land of promise. It runs through the life of childhood. If the schools can bring up a generation or two of children who have learned through their muscles, instincts, and thoughts that it pays to dwell together in mutual helpfulness and goodwill, that selfishness in the long run breeds pain and defeat, that true happiness comes more surely by giving one's best to the group rather than by sucking like a parasite its sustenance from the group, then democratic institutions will be saved.

3. *The organization of the school in form and spirit should be a democratic community.*—The best way to prepare for life in a democracy is by *practicing* it. If all our preachments are for democracy and we allow our practices to be submission to a somewhat arbitrary authority, it is easy to predict the outcome.

If one should seek the type after which a school should be patterned, its model would be that of the home in which the teacher is a companion and friend, a big sister, or a kindly mother, rather than that it should be built on the model of a business house that handles only dead materials. It should be shaped on the lines of a true democracy in which the state exists for the individual rather than on those of an imperialism that uses men for itself alone. It should take for its type a boy scout camp that prepares children to live in peace and goodwill rather than an army camp that trains more predominantly for throwing themselves into the breach in times of crisis.

4. *The schools of the world have been Prussianized.*—For a little more than a century now the school systems of western countries have been borrowing their notions of organization from Prussia. It was in 1838, that Horace Mann said that for twenty years all eyes had been turned on the Prussian school system as models for our own. That peerless leader and prophet of education threw out earnestly the warning that while the Prussian methods of teaching the school subjects were superior to our own, its organization was fit only for an imperialism and not for a democracy. In spite of that warning we have allowed the imperialistic methods to dominate our school systems. They have made for centralization and domination rather than for freedom and initiative. We have

borrowed too much from the volkschule and too little from the gymnasium. The Prussian school system was consciously constructed in every detail by the favored one-tenth of the nation for the purpose of fixing and holding the common people in their commonness and of fashioning them into instruments of the state. In the truest sense the mighty strength of German imperialism has been founded upon the habits of subservience of the children in its common schools.

America must be as longheaded as Prussia. It must reconstruct its house by tearing out, insofar as it needs to, its imperialistic structures and rebuilding along lines of democracy. It must plant democracy securely in the minds and hearts and conduct of its children.

5. *The world is in danger of becoming anarchized unless the schools are hastily democratized.*—The human problem of first magnitude during the next half century is that of interpreting and realizing democracy. The common folk who have suffered under imperialistic domination in Russia are now in the saddle. They are joining hands with those elements in other countries including the United States that have been ground under the heel of the injustices from capitalism and imperialism. They are waging war in spirit and in fact with some show of success against every form of centralization. A clash is sure to come as great, if not greater, than the last unless the spirit of kindliness can take the place of that of selfishness and greed. The schools are the one great hope of averting such a calamity.

6. *An example from the kindergarten.*—The kindergarten is the brightest spot in the educational world. Children learn to play and sing and work together until their joys and satisfactions are found through one another. A few months of that sort of occupation is destined to change the temper of mature life of those who enjoy it. Miss Stovall who under the tutelage of Mrs. Hearst established the mission kindergarten in the slum districts of San Francisco went back years after to study the outcome of those schools. She convinced herself that although the percentages of arrests for misdemeanors in those districts rose to a considerable fraction of the population, not over two or four per cent of the children who had been to the kindergarten had caused any civic disturbance. If the pupils could be kept not a year or two but twelve years or more in schools in which the kindergarten spirit of sociability prevails, the stress and strain of mature years could hardly remake them into a race of Ishmaels in which the hand of each is lifted against the other.

7. *There are three distinguishing marks of a safe democracy whether in school or state.*—To organize the school properly requires the clearest of insight into the nature of democracy. The differences that exist in its interpretation are the cause of much of the strife that now exists and of differences in educational policy. Each group or faction is sure of one or two of the *three essentials* of democracy. These are:

a. Collectivism, centralized authority, and leadership.

b. Guaranteed freedom of thought and action to the individual and of his right of participation at every point in the collective will.

c. Interacting agencies for insuring the adjustment of individual to individual and of group to group and for binding the whole into a living organization.

The recognition of the first characteristic alone is the secret of autocracy. The state exists for itself and the individual exists not for himself but for the state alone. The recognition of the second mark of a democracy is the keynote of anarchism, nihilism, and Bolshevism. This form of government fears any centralization of power or authority lest the proud right of a free individual should be thwarted. The genius of democracy consists in preserving both these extremes through a discovery

of many mechanisms for plastic adaptation within the state. The individual exists for the state no more truly than does the state for the individual. The steps leading in this direction have been the greatest of human discoveries. Instances of these discoveries are found in the ballot, in the selection of representatives, in codes and constitutions, in law courts with their juries, in the initiative and referendum and recall and all those agencies that stand for free expression of individual choice and the guaranteeing of rights and privileges with their accompanying duties and responsibilities. It is government of the people, by the people, and for the people. This third characteristic, which is the secret of democracy, is one which neither imperialism nor anarchism can see. It is that by which the individual can take up into himself the strength of the millions, can share the riches of all, and can find the higher joy of freedom *through* the group rather than freedom *from* all responsibility.

8. *The rightly ordered school must have both authority and leadership.*—There never was perhaps so great a need of clear vision of the nature of a true democracy on the part of teachers as now. The schools are sure to implant both consciously and unconsciously its true or false ideals into childhood. The shapers of the United States Government, Washington, Jefferson, and Lincoln among them, have with complete unanimity opposed a flat democracy that feared centralization and great leadership. Not one of them ever advocated either communism or individualism, which fail to organize responsibility toward constituted authority, the state. True democracy has as great centralization of power as imperialism but with this difference, that the authority rises from and is vested in the people themselves. It is government *by* the people. The school as an institution represents the collective will of the state and must command the respect of the teacher and pupil alike. The teacher is the representative of the state as an expert leader. Educational practice has had many theorists and experimentalists who have held up an ideal of "education according to nature." Teachers who are seized with this passion throw over entirely the responsibility of shaping the conduct, thoughts, and sympathies of the children. Their temper is more fit for a state of anarchy than a democratic state. The teacher must accept her place as a kind leader of children and men and as a shaper of the destiny of the state.

9. *The school should respect the individuality, the initiative, and the personality of each pupil even to the youngest.*—The greatest danger of government in school and state is for vested authority to cut itself away from the group. The state for itself and the individual for the state, this is purely autocracy. When the individual lives for himself and expects the group also to exist for him, this is pure anarchy. The secret of democracy is that the individual and the collective mind exist for each other bound together in an organism. Unless the state or school is a tender mother toward its children, it is already hardening towards its death. The one time superintendent of a large city school system in the United States claimed boastfully that he could take out his watch and tell what every child and every teacher was doing. Nor had the teacher or pupil the slightest determination or control of the system under which they lived. To prepare for kindly cooperation and respect for authority by a dozen years of practice under an irresponsible autocracy is like learning to walk erect by years of creeping. The dangers of government are nearly all on the side of false centralization. Constantly it must strive to conduct itself as if it existed alone for the individual, to guard and guarantee his freedom. The surest test of a right school spirit is that each pupil should speak spontaneously of "our school" and should have a feeling of personal ownership in the place and pride in its well-being.

The way in which the school can in its government escape the Scylla and Charybdis of autocracy and anarchy, and move successfully in the direction of plastic adjustment of each to all in an organization which is at the same time an organism, will be indicated in the next section.

10. *The democratic spirit in school brings happiness and health to all concerned.*—Artificial authority is a heavy burden under which to stagger. It grinds the teacher down. To live under such a system also breeds a rich progeny of unmoralities and immoralities. To assert the courage and fortitude to undergo the discipline of the school without whimpering is a trait of character too nearly like that of a criminal who is able to steel himself against the penalty administered by the state. To trick the teacher and get ahead of her is good training in ingenuity but not in citizenship. It will be a great victory when the symbol of a happy mother and her kindly children is finally substituted for that of the Hoosier school master and Bud Means. The sweetness of real companionship of teacher and pupil in enjoying each other and accomplishing nice things together is an unmixed satisfaction and contains within itself the very essence of democracy.

11. *The mere physical appointments of the school can do much to make or mar the democratic spirit.*—The setting in double rows of rigid desks screwed to the floor with pupils marching to and fro is a relic of the military camp and factory ideals of the school and indicates usually that the pupils are also screwed down to a system. The writer visited a consolidated school in which desks of nearly all the classes had given place to movable seats that could be shifted into groups for common tasks and projects or could be slipped aside to give place for games and folk dances. Such an arrangement was an outgrowth of the spirit of comradeship that had seized the community in building the school and reacted in turn wholesomely on the spirit of the place. All were busy and willing to serve in spite of the fact that they were bound by the restrictions of the rather rigid curriculum.

B. STUDENT PARTICIPATION

1. *Student participation forms character.*—If the student feels himself a responsible agent in the conduct and success of the school, he rises to meet it with a new sense of the dignity of his own personality and of the importance of the program in which he is existing. Thoughts about the conduct of others are for him shadowy and unreal; thoughts about his own conduct are vital; to wrestle out and solve an actual situation that arises in play and work among his fellows and finally make an affirmation of his own of relative choices and values goes to the depths of his being. Such affirmations are the stuff out of which character is forged. When the school is a group of cooperating and interacting persons such choices arise constantly.

To estimate fairly the value of student participation demands a threefold discrimination, as to time in life, as to methods of doing it, and as to what student participation really means. These three distinctions are the theme of the following three topics.

2. *Student participation does not mean self-government.*—In the purest sense no *self*-government is possible for a human being in any sort of society. No man lives to himself nor *can* he. Even on the desert island he finds a Friday and a code and the infallible laws of nature that enforce upon him their necessities. Student participation means that each one is bearing his share of the joint responsibility of the group.

3. *Student participation belongs principally to the later grades and high school.*—During the earliest baby years in the home and school the spirit of democracy should be dominant but its expressed forms are

quite out of place. Gradually during the later years as occasion arises the organized life of companionship may take shape in some form of a junior republic. In its inception it is a play government in anticipation of the more serious forms of control that shall follow.

4. *Student participation must observe the natural differentiation of rights and duties.*—It is never a question of how much control students should assume; the real problem refers to the *kind of duties* that fall properly to their lot. Attempts at self-government are constantly ending in foolishness and failure, for the reason that it is assumed that the students are taking a hand in the running of the entire institution. A fair analogy of the right division of labor is found in the state.

The "inalienable rights" in the state fall materially into three groups.

a. Those belonging to the state itself over which the individual should have very little control unless it be in the long run and after the collective mind has had time to act, as, for instance, in the case of leading armies and shaping a constitution.

b. Those in which individuals and the relatively stable government have joint concern as in the institution of marriage and the kind of ceremonies which are observed.

c. Those belonging largely to the individual, and which the state exists to safeguard, as, for instance, what he shall plant and where he shall sell.

In school life there is a corresponding differentiation.

a. That in which school boards and teachers stand as the official representatives of the collective will and in which the students can have only advisory power, if any at all, like school taxation, or building a curriculum.

b. That in which school authorities and students may have collective control, as in the question of honor in examinations, society functions, and the like.

c. That in which students may have essentially complete management. The items of control they assume will depend much upon circumstances and local conditions.

It is evident that the question of how much control is advisable passes over into one of the kinds that naturally belong to the student. A modicum of participation is a saving grace if it assures a feeling of membership in the school community and sets free pent-up powers that are wanting an avenue of expression. It is well to increase the load placed upon the students just to the extent that they show a taste for it and their capacity to carry it through.

5. *Preparing the student and community sentiment for self-government.*—It must be admitted that experiments in student government have failed in a majority of instances. Sometimes they are imposed artificially upon the students without their readiness to accept it. It should arise naturally and grow out of a felt need. It ordinarily arises, when successful, as a transition from an already satisfactory school government. If there is lurking in it a tinge of concession to the students on the part of authorities who have failed, the new organization has also in it the seeds of disorder. It must be founded altogether upon a spirit of cooperation and mutual goodwill.

6. The problems undertaken must be a man's size.—The duties undertaken must be of sufficient magnitude and significance to summon the best thought and ingenuity of the student body and to call out genuine leadership. The writer visited a high school a while ago in which 1,600 students were inducted by the faculty into a ponderous scheme of self-government with the only objective that of preserving the floors, walls, and grounds from defacement and keeping them free from litter. It was a bit of janitor or police duty that was not worthy of their latent energies and was foredoomed to failure. On the contrary one is reminded of the

continued success of the Montclair, New Jersey, high school, in which four committees undertake as many great enterprises that ramify throughout the whole life of the place and work for the present and future success of the school.

7. *Students should undertake positive and constructive problems, not negative and preventive.*—Even the matter of preventing cheating and other disorders is not a proper place to begin. A question of that sort naturally puts the pupils in a critical and unhappy relationship to one another. The negative and preventive measures will naturally arise, but they should be incidental to greater constructive programs.

Often times attempts in this direction are not only negative but fictitious. They represent autocracy under disguise. Students appointed as monitors in examinations or to watch the lines of march when not placed there by the will of the student body are not in a position to exercise their own best judgment. They are placed there by the teachers who are screened in the background as prompters; all such is a spurious imitation of real democracy.

8. *The students should be trusted implicitly.*—The responsibility and accountability of their officers should be to the student body primarily and only incidentally and secondarily to the school officers. Mr. Dutch of Montclair in a letter to the writer says:

"We never hold anyone accountable to us. The responsibility rests between the student and students in charge and ends there. We never meddle, interfere, inquire, or expect information, and we have never been disappointed in the results."

School authorities must show the officials of the student body the same deference and respectful consideration within the range of their duties that they expect in return from student officials.

9. *In form the school government should be fashioned after that of the state.*—This will vary according to the situation. Insofar as possible experience in student government should be preparation for the life they will be leading as members of a larger republic into which they will be graduating.

The writer of these notes has tried out student participation several times, for example, in a night school in a factory town in New England and in a large high school in the middle west, and knows that it can work to the happiness and profit of all concerned. He has observed it many times, both succeeding and failing in a good many places and believes it will succeed always when undertaken thoughtfully and in the right spirit. It is destined to fail when it cuts sharply across the essential laws of human nature and the processes of good government. It must succeed if democracy in the state remains safe. If ground into the very fibre of a few generations of children, it will stand so secure that nothing can destroy it.

C. GOVERNMENT, DISCIPLINE AND PUNISHMENT

There is an unlimited body of sound wisdom on the question of school discipline, which needs not to be reiterated in this discussion. It is easily accessible to most readers. Before giving a few of the precepts that fall directly in line with this report, it will be sufficient merely to mention some of the most stable and useful doctrines in regard to discipline.

1. *A catalog of well established precepts.*—Corporal punishments are brutalizing to teacher and to pupil.

Never punish in anger.

Punishment should be for reform not retribution.

It should not be resorted to except as a necessary means to a desired end.

Make the punishment fit the deed.

It should be fitted to the individuality of the child.

Discover the cause of the misdemeanor and work from cause to result.

The pupil should feel the majesty of the moral law that lies also back of the teacher.

Guided by a higher law, the teacher must show undeviating consistency.

Appeal to the higher motives of self-respect; don't humiliate the child.

Pass lightly by many faults; they will drop away of their own accord.

Distinguish always between the child and his fault.

The teacher's problem is to make obedience to law and order attractive; to aid the moral law. To follow it by compulsion is no part of moral discipline.

There are a few precepts so directly in line with the temper of this report that they need perhaps a special word of emphasis. They are in tune with the fundamental notion that the school should be a community of real boys and girls meeting each other and the normal life situations naturally. In such a school the problem of discipline seldom arises. There are occasional cases of misdemeanor that need discipline or even demand punishment. These are rare, however, and are incidental to the active conduct of the school.

2. *Misdemeanors are usually the direct results of pent up passions.*—Whatever impulses are slumbering in the heart of a child must find expression in one way or another. The instincts have the dynamic of race life within them; they cannot be killed; they can be harnessed and used. Repressed impulses are like dammed up waters that rise and rise to the breaking point and threaten disaster. Recent studies of human nature have proven this thoroughly. Explosions of temper, fits of anger, rebellions and antipathies, stubbornness and anemia and the like are invariably traceable, by those who can follow them, to repressed impulses. The repressions can be released and dissipated through wholesome and normal activity backed up by interest and enthusiasms.

There is a subtle delusion to teacher and pupil alike in the supposed results of discipline by repression. The teacher after some disciplinary victory enjoys the feeling of power and imagines that she has hemmed in securely the temptation to disorder on the part of the pupil. She has solved it for the moment, but she or others will reap the harvest. The pupil consciously imagines that he has submitted to the strong hand of authority, but down within his inner parts slumbers usually the feeling of resentment and unfair advantage that will slowly and surely find its way to the surface.

3. *The way to moral health is through expression rather than through repression.*—The game of the teacher is to turn selfishness into the channels of higher self-realization and to shape its energies by allowing the child to taste the sweets of realization through the group. She must use up the fighting instincts, as William James has indicated, by translating them into the zest for combating difficult problems. She must redirect the reproductive passions along lines of innocent companionship. It is possible with a little skill in playing upon the harp of the human instincts to bring them into harmony like that of music. The art of repression alone will bring no music out of an instrument. Equally futile is government simply by repression when applied to the life of the child.

4. *The power of the collective will is the real control of conduct.*—The power of public opinion in society and in the state resides in the collective judgments of approval and disapproval that play among individuals. From this there is no escape. This power should have full play in school life and will naturally do so if the teacher will stand sufficiently out of the way to let it express itself. An illustration is as follows:

It was a sixth grade room. There was no "order" of the military kind but the spirit of mutual control was as gentle as that of a cultured home. Half the room was occupied with reports from a study of sources and discussions about Washington's relation to his army at Valley Forge. A boy, not of the reciting group, was showing signs of restlessness and of letting off his energies by being "smart." Miss George, sitting in the rear of the room, was the moderator of the discussion. She paused just long enough to ask if L. was disturbing anyone. There was an instant pause when a little girl arose and said, "I should like to say, if I may, that L. seems to think we want to watch his antics, but I should like to assure him, for my part, that I haven't time to do so." The incident had passed in a quicker time than it takes to tell it. There was not a sign anywhere in the room except of bits of approval of the little girl's opinion of the case. The discipline was complete. L. had no appeal and no recourse. Had the teacher been ungraceful enough to reprove and punish the boy he might have caught sly eyes sanctioning his misdemeanor, and he might easily have found ways of escaping from the authority superimposed upon him. To feel the collective judgment of one's peers is the heart of the moral impulse. Conscience is called sometimes a voice because it contains within itself the latent tones of approval or condemnation of the group.

5. *The power of suggestion on the part of the teacher is her best instrument of control.*—Mr. Geyan points out in "Education and Heredity" that the powers of suggestion when carried to the point of hypnosis can transform often a completely distorted nature into one of refined moral perceptions. There is no difference in kind between hypnotic suggestion and the infinite number of moral suggestions that play from life to life and help to shape its sympathies and direct its conduct. The skill in discipline of a right-minded teacher is in her constant expectancy of decorum and of interest on the part of the pupils. That unconsciously directs them in the right channels. She places around them images from art, music, and literature and biography, that play upon their minds through the subtle power of suggestion.

The up-shot of this discussion is that it is the business of the teacher and the school to translate external authority into discipline and then into self-realization, and to slip by the need of punishment through the operation of social approvals and condemnations. The moral person is one who has become sensitive to the social will and whose heart and mind are attuned to the profounder appeals of the life about him.

CHAPTER IV

SOME WAYS OF PRESERVING, DIRECTING, AND EXERCISING THE ENTIRE INTEGRITY OF THE CHILD

The rapid transformations now taking place in the educational world nearly all further the interest of character education. The keynote of them all is the preservation of the natural tastes, insights and purposes of children while at the same time giving them wise direction. They are all in terms of developing the conscious, purposeful self-activity of the child. They naturally move in the direction of calling out his sense of moral values. There are three aspects of this educational transformation that deserve particular mention—Noble Deeds, The Socialized Recitation, and Project Methods. An important part of this report is the presentation of bodies of first hand material along each of these lines.

A. NOBLE DEEDS

Since the time, about eighteen years ago when Lexington, Kentucky, began making a success of books of "Golden Deeds," in which pupils recorded and illustrated with pictures significant moral acts, there has been some progress. Superintendent Blackmar of Ottumwa, a member of the committee, has been trying out a method of varying the procedure for the different grades of the school and with success. The transcriber of these lines learns from a citizen of Ottumwa that "Nothing in the recent history of our city has aroused more genuine interest and enthusiasm among the pupils and parents, than the building of these character books." Children find new incentives for hunting through books for choice bits. They rummage the periodicals for attractive illustrations. They draw the members of the family into their projects. All the while they are making the liveliest judgments of the moral worth of selections of literature and works of art.

This plan is based upon the law that whatever calls upon the creative energies of the child and leads him to wholesome self-expression is a valuable factor in his ethical development. For this work children are best grouped into three divisions, the first group consisting of first and second grades; the second group consisting of third, fourth and fifth; and the third of sixth, seventh and eighth.

The teachers select a number of short, beautiful, suggestive, inspiring quotations from current or classical literature, suited to the age and mental development of the respective groups. These are discussed, memorized, and illustrated by material drawn as far as possible from the experience and observation of the children themselves. Each child is provided with a note book to be decorated after his own taste, and entitled, "Things Which Make Life Worth While," or some similarly suggestive name. Children then begin a daily quest for good and pleasing pictures to illustrate the sentiments and ideals which they have studied; and as proper material is discovered it is brought in, and under the supervision of the teacher—not too freely exercised—it may be incorporated in the book, properly accompanied by its quotation. These pictures are selected and used not primarily for their artistic value but for the appeal which they make to the interest and intelligence of the child himself. Children are surprisingly observant, apt and ingenious in selecting illustrative material when their energy has been directed to such a quest.

The plan is varied in different grades to suit the pupils' stage of development. In the first group, the book is compiled as a class effort, children bringing their material at a given time, comparing and passing

as a class upon the suitability of the selections. By a natural process, through the law of suggestion, the cooperation of eye, hand, memory, and imagination stimulate the forming of ideals and the clarifying of motives which govern conduct. In the older groups the work is left more and more to the initiative of the pupils, the teacher confining her efforts to assisting in the selection of the literary material which serves as the basis for the work. She must study the moral codes of children in different stages of development in order that she may find material which will enlist their interest.

In the first group, such simple virtues as bodily cleanliness, love of pets, animals and babies should be dealt with; in the next group, industry, personal honor, truthfulness, loyalty to friends and country; in the last group, in addition to using pictorial illustrations, pupils keep a journal called by some such title as "My Treasury of Experience," in which each writes from day to day incidents exemplifying active or positive exercise of the will in virtuous conduct, such as self-control, kindness to the weak and dependent, self-sacrifice, or cooperation in games or work; these incidents to be drawn absolutely from his own experience and observation among school fellows, friends, or neighbors. All incidents of an unwholesome and degraded nature are positively barred on the principle that whatever things are good, pure, lovely, and of good report are the things that must be thought on if strong character is to be builded.

B. THE SOCIALIZED RECITATION

1. *Meaning and Value of the Socialized Recitation.*—The recitation has had an unhappy history. It has been a search for flaws and weaknesses, a sort of severe diagnosis of a possibly disordered intelligence, even when not an act of mental vivisection. Fortunately the analytical or diagnostic method is falling away all along the line. To think together, to plan together, to enjoy together—that is the right parent-child and teacher-pupil relation. The recitation is a time set apart for closer contacts with one another and with some thought-project or problem.

In life, problems are not attacked usually by the isolated individual. Indeed, it is very unlikely that an individual will long maintain an interest in them without the sympathetic support and cooperation of others. The problems will be better solved when a number of persons are interested and like-minded with respect to what is to be done. Here is the first great function of the socialized recitation. No individual student studying in isolation will get the same conviction regarding a public moral question as he will get when working in a group. In other words, a class of pupils may be regarded as in training for that intelligent like-mindedness which is essential for group action in public affairs.

It seems certain that some of the greatest moral lessons are learned as a by-product of the regular activities in and about the school. In other words, we can learn how to act in a social way not merely by the direct study of what constitutes good conduct but also by the practice of good conduct in all of the activities of the school. The school recitation offers opportunities which are unusually rich in their possibilities for wholesome moral training.

Many of these possibilities have been realized in the socialized recitation. The essence of this method is that it be conducted in such a way as to duplicate conditions under which people work in life outside the school, and so train pupils in proper cooperation and in right attitudes toward each other. There are several conditions which must be provided if the socialized recitation is to make these contributions. First, the class must work upon a problem which they feel to be socially worth while. This may seem but one way of stating the fact that the pupils must

take the problem as their own. It really involves more than this. The pupil's motive for attacking the problem must arise from his recognition of the importance of the solution in life outside the school. Such a problem is almost certain to have a moral setting. The second requirement is that the class, in solving this problem, work cooperatively much after the manner of the committee of the whole. This involves a feeling on the part of every pupil that not only he but every pupil in the class is responsible for giving his best efforts to the attempt to secure a satisfactory solution to the problem at hand. The third requirement is that much of the initiative for the formulation of the problem and for suggesting steps for its solution shall lie with the class and be accepted definitely as their responsibility.

Particular attention is called to the first of these requirements, for unless the problem seems vital in life outside the school and can be appreciated to be so by the class, the foundation and proper initiative for cooperative work is lacking. Recitations which do not involve an attack upon a vital social problem are almost certain to degenerate into mere artificial make-believe.

2. *Examples of the Socialized Recitation.*—There are many examples of socialized recitations in the now extended literature of the subject. Stenographic reports of good instances are found in C. L. Robbins' "The Socialized Recitation."

A remarkably successful experiment in the socialized recitation is the work of Miss Ethel R. Golden. An essential aspect of the plan is that the classes each organized for their work so that they became not only democracies but republics with their proper officers. They and the teacher laid out the work and after that the pupils assumed the weight of responsibility for carrying the plan to completion. The teacher became a friendly adviser rather than a taskmaster. Several teachers under her supervision adopted the method and also with success.

There is never one of the boys and girls who have come from those classes but speaks of the work with a smile of enthusiasm. Three of them were asked to write confidentially their impressions of it and their replies are given below. There is little doubt that it is the socialization of Miss G.'s recitations that has been an important factor in turning indifferent boys and girls into wide-awake, morally responsible young men and women.

Miss Golden has been asked to describe briefly her methods in "The Golden Circle," a title concocted by one of the groups:

"Twenty pupils entering the ninth year were selected to do four semesters' work in three semesters. No really poor students were included but more than half had been rated only ordinary by their former teachers. The pupils were not informed of the proposed increase in speed until they noticed that they were far ahead of the other sections.

"The instructor believed that no one has a right to restrict the activities of children unnecessarily or arbitrarily, and that the English teacher herself receives the best part of the training in the usual recitation work. Therefore the restrictions of the school were gradually removed. One privilege at a time was conceded, or right granted, but nothing was said about the ultimate intention of putting the responsibility upon the pupils. It was perhaps three months before they were fully in charge. First they were allowed to sit where they wished each day, then to move about or talk provided they were courteous and did not interfere with the accomplishment of the work. Later the idea of organization was broached, and received by the pupils enthusiastically. The officers were a chairman, secretary, substitute, and two critics. The instructor became a Director and her duties were defined by the constitution. This important docu-

ment, framed by a committee in conference with the Director, gave to the members of the group all the freedom that would be given by the ideas of courtesy and consideration for the work to be done. The chairman appointed a program committee who met with the Director and divided the lesson assignments into topics or sections which were presented by the pupils standing before the class. These programs were duplicated and distributed in advance, three or four programs on a sheet. A desk was placed in the front of the room at which the chairman and secretary sat. At the stroke of the last bell the meeting was called to order without reference to the presence of the Director. The minutes of the previous meeting were read and necessary business transacted before the program. In the report of their critics much emphasis was placed on constructive criticism rather than mere fault finding. After this the Director was asked to take charge and this gave her an opportunity to round up the work.

"The chairman was expected to control the sessions in proper form and the critics were severe in their condemnation of any inefficiency, or lapse from courtesy, or interference with the work. Officers were elected every two weeks by ballot which gave all a chance for practice in parliamentary procedure.

"They exacted of their speakers correct position, and a presentation of the topic which was complete and as interesting as possible. If the pupil was assigned a section in the composition text he was expected to invent a new way to call out from the class the important points. They were very ingenious in this, and skilful in working out questions which would require a real recitation from the one called on, a most excellent training in methods of study. The class responded as carefully and courteously to the questions of their mates as to those of the Director. Speeches, debates, impromptu dialogues, and discussions of current events were part of the daily work. Dramatization was used whenever it was possible in the literature, one group reading the parts while another directed their movements. In case of any uncertainty as to procedure they appealed to the Director who would discuss the point with them and let them work it out themselves if possible.

"Standards for rating their work were placed on the bulletin board. At the end of the six weeks period they handed in their estimates. If this did not agree with that of the Director a conference was held and an agreement reached before the grade was sent to the office. They were very successful in their self-measurement except in the oral English where their natural embarrassment sometimes made them underrate their efforts.

"Pupils said they looked forward all day to that period and the teacher enjoyed it as much as they. The attendance was very regular, and the amount and quality of work done was a revelation to pupils, teacher and parents. The pure joy of living and working together carried both teacher and pupils on with the minimum of effort to the maximum of result.

"The same form of organization was later introduced in many other classes and under other teachers with great success. The feature that was most gratifying was the marked improvement in the poorest pupils, those on whom prodding had no effect. They were soon happily at work and eager to do their share in the work of the group."

OPINIONS OF PUPILS

The following letters were confidential responses to a request from the Chairman of collaborators asking for their judgment of "The Golden Circle." They are condensed by omitting duplications.

LETTER FROM M. E. C.

"Miss G. conducted her class on the honor system. The boys and girls were entirely on their own responsibility as far as order was concerned. We thought it was only because we loved Miss G. that we had so much respect for her in the class room. But I believe now it was not only our love for her but the fact that we were on our honor. We were unaccustomed to it and it pleased us to be trusted.

"All recitations were given to the class and not to Miss G. It might have been easier to face the teacher when we recited but it was one of the points she stressed, that we should talk to the class, and it helped us to overcome self-consciousness. I should never have been able to speak in the class room if I had not had that training as I was very self-conscious at that time in my life. We always thought it funny when Miss G. would be displeased at our turning to her in our reports or speeches. But now I realize that she wished to create a class feeling and this she evidently did, for we felt glad to speak when we thought we were giving to the class. In this way we became personally interested in each other and a feeling of fellowship was created.

"I looked forward to this class from the moment that school started in the morning. The subject I enjoyed most was the study of Macbeth. Scenes from this were acted in the class room. We gave the witch scene, the banquet scene, the temptation and downfall of Macbeth and the sleep-walking scene. We were never so delighted as when Miss G. darkened the room for our banquet scene. We had a real ghost who appeared from behind a screen, murderers who came from behind another, a long table (imaginary of course) with guests in rows along each side. We all loved to be in those scenes and I think we did them quite well.

"Miss G.'s room was always so pleasant and bright. She had plants just filling the windows and there was a vine beginning to trail itself over the blackboard at the back of the room. At the front there were inspiring posters (this was in war time) and two crossed flags.

"Another thing that made me love the class was the discussion of current events. I had always dreaded these because they seemed dry. But Miss G. made them very interesting because she was so interested herself.

"I enjoyed Miss G.'s class more than any other because I got more out of it mentally, morally and spiritually, but whether I worked or not I can not say. I contributed more to that class than to any other, but I didn't consider it work.

"My respect for the order and discipline of the group—well, I never considered respecting it because it never occurred to me to disrespect it. The class was always so well planned and so interesting that we never thought of being disrespectful. When a newcomer to the class had to be spoken to by Miss G. it shocked me so it haunted me for days and I dislike to remember it.

"I felt the same about doing my part. I never considered not doing it, although it was hard at first because I was naturally self-conscious.

"Until just now I never thought of the Golden Circle as a "class." The "classes" I have known have been so stilted, most of them; they have meant hard work and relief when they were over for the day. But Miss G.'s class was so formally informal, so refreshing and interesting. "Classmates" in my other classes merely meant people whom I should speak to when I met them. There was no common interest. But Miss G.'s pupils were brothers and sisters, we had strong common interests, so strong that after our class relationship had been taken away we formed a social relationship through a club."

EXTRACTS FROM LETTER FROM F. F. H.

"You hint in your letter of the point of bringing out the best there is in young folks. This seems to me precisely what the result is, after you sum up all the different works of Miss G. She always brought out the best there was in us.

"One thing that may appear a very small thing will always stay by me. She surrounded us with an atmosphere of interest and pleasure. One never failed to find it much easier to be interested in his studies in a room filled with flowers and ferns that spoke clearer than words of how she wanted us to be happy with her, rather than in a work-a-day, inevitable school room. Her room never gave the school room idea; it was primarily a pleasant place for us to come together and have an hour of pleasant, instructive recreation. We enjoyed that class more than any other. The discipline of the class was as nearly perfect as I can imagine in a high school class.

"One other part of the work we enjoyed with Miss G. was entirely unique in my experience in school. She was the one teacher that made it a part of her definite aims that we have fun in her classes. She made up games for us for variety in learning our lessons and the serious side of our work was never emphasized too much. I think that is one big part of her charm for us."

EXTRACTS FROM LETTER FROM K. B., A MEMBER OF A SENIOR CLASS CONDUCTED IN THE SAME WAY

"I wish to say that during my whole high school career there was not any class from which I derived so much benefit and received so much pleasure as Miss G.'s English.

"In all my other classes there didn't seem to be the same spirit put into the work. Some of the poorest students in the others were Miss G.'s best. There was a spirit of cooperation, something unheard of in the other classes. Each fellow did his part and depended on the others to do theirs. It taught a wholesome respect for your superiors, even though they be your classmates, a thing that must be learned sooner or later and a class is an ideal place for it.

"The respect for order and discipline was wonderful. Miss G. could leave the room and be satisfied that things were running as smoothly as though she were there. Many a time I have seen the chairman call the class to order at nine o'clock without Miss G. being there and the students obeyed to the last man."

3. *Socialized examinations.*—The writer has been trying out the plan for more than four years of having students grade themselves. These grades are turned in unless there is some lack of agreement between the teacher's judgment of the quality of the student's work and his ranking of himself. Such differences of opinion seldom arise. In order to show the pupil up to himself and to the group a good many tests are given, sometimes as a surprise. Often the examinations are a running fire of forty specific points to be answered in half as many minutes. The pupils grade their own papers, or, by exchanging, grade one another's, and the grades are read. No one regards the matter as more than a game, for the serious concern is with the thoughtful, constructive work of the group.

There is a close correspondence always between the pupil's self-rating and the teacher's judgment of him. The correlation runs as high as .94. A colleague of the writer has found an equally close correlation in his classes.

The method helps to place the responsibility for good work where it belongs, and changes the attitude of the pupil towards himself, his subject of study, and the teacher.

C. THE PROJECT-PROBLEM METHOD

1. *Illustrations of the project-problem method.*—One of the foundation principles of the course in moral education is the provision for carrying moral ideas into action. Any device which will tie up the instruction in the school with practical situations in life is a means which may be used to accomplish this purpose. In the field of home economics, agriculture, and manual training this has been accomplished under a technique known as the "project" or the "project method." As the term has been used in these fields such a method involves attacking the practical problem taken in its natural setting, and also the use of concrete materials, particularly in a constructive way. Examples of such projects are: baking a cake, making a chair, constructing a miniature reinforced concrete bridge, raising a prize calf. In all of these projects the pupil faces essentially the same situations, encounters the same type of difficulties, and succeeds or fails for the same reasons that are found in life outside the school. In all cases the measure of the teaching involved is performance. Such activities essentially make for interest and insure a more rigorous training on the part of students.

It is clear that this type of instruction provides an unusually direct training in conduct. It is, happily, receiving sympathetic consideration by educators. A simple example in the primary grades is the following: A group of primary children, having noticed that lawns in the vicinity of a school were being spoiled by students who were cutting across lots, decided to take for their responsibility the job of protecting these lawns. Their work consisted not in the discussion of what might be done, but in the making of plans which were to be executed by them. They made sign boards, upon which they printed such signs as "Please, Help Save the Grass," "Don't Spoil the Lawn." If such a training could be given for meeting all moral situations the problem of moral education would be essentially solved.

2. *Some principles determining the selection of projects.*—The project in education, while in tune with old and well established usages, is so new as a pedagogical device that it needs to discipline its procedure by the recognition of certain guiding principles.

a. Every project should involve one or more problems that appeal to the child's interests and challenge his ingenuity.

b. The problem should at least seem to be of the child's own devising and the solution his own discovery. Without doubt the pupil progresses most rapidly and works most persistently when attempting to accomplish purposes which are accepted as his own.

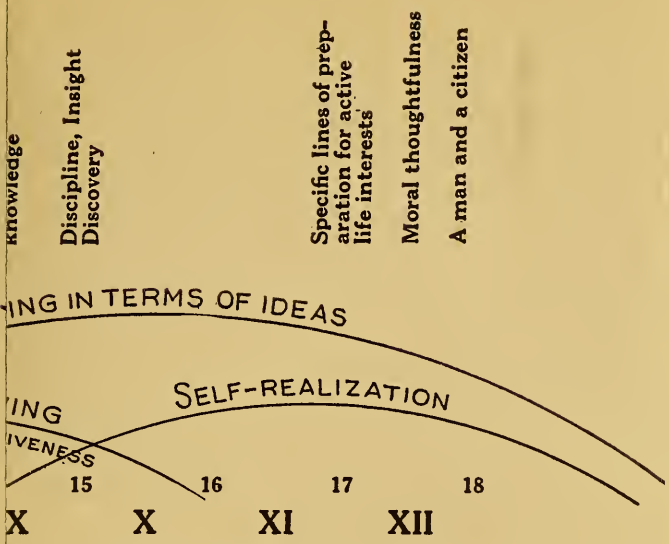
c. The project should unify all the pupil's powers around some meaningful activity. A right project or problem is one that seems to him significant—the building of a sled, the successful rearing of a pet, helping purchase a victrola. In its prosecution the fulness of play and the discipline of work are fully blended. Fresh powers are summoned. The personality is organized around a purposeful end. Such integration of the selfhood in the direction of worth-while achievement is the heart of "moral integrity."

d. Though not necessarily so, most projects should involve a community of effort. The spirit of the group vitalizes the interests of each one. The truest fellowships spring up among those devoted to common causes The surest mark of the good person is his ability to enter sympathetically into the activities of a group and to accept his share in common enterprises. Habits of social responsiveness are the best training in moral responsibility.

e. The best projects are usually those that prepare for those pursuits that are socially desirable. The teacher must accept with great caution

the notion that education should be organized around childrens' interests and purposes. To cater overmuch to their more or less whimsical desires is to make spoiled children, and may produce social misfits. The teacher at her best is the mediator between the child's interests and society's ideals. She combines the functions of artist, creator and social leader. She is to induce and strengthen the wholesome interests and right purposes of the pupil and identify with the commonly accepted standards and ideals of the best persons outside the school.

f. Many projects are valuable for orientation and thus for vitalizing the flatness and factuality of ordinary humdrum existence. In reproducing the customs and habits of the North American Indians, for example, pupils get outside their own round of life, sympathize with the ways of another tribe, reproduce in fact and fancy its problems and come back into their own tribe much enriched, with fresh power to estimate and appreciate its ways and to see them in perspective.



IN TERMS OF IDEAS

tion — Apprenticeship in citizenship

Self-realization
Moral thoughtfulness
Self-discovery
e — Mental poise and stability
Organization of a new self-hood

uct

Moral thoughtfulness
Elementary Ethics
Vocation and group Ethics

alization — Idealization

Fiction — Call to life and action

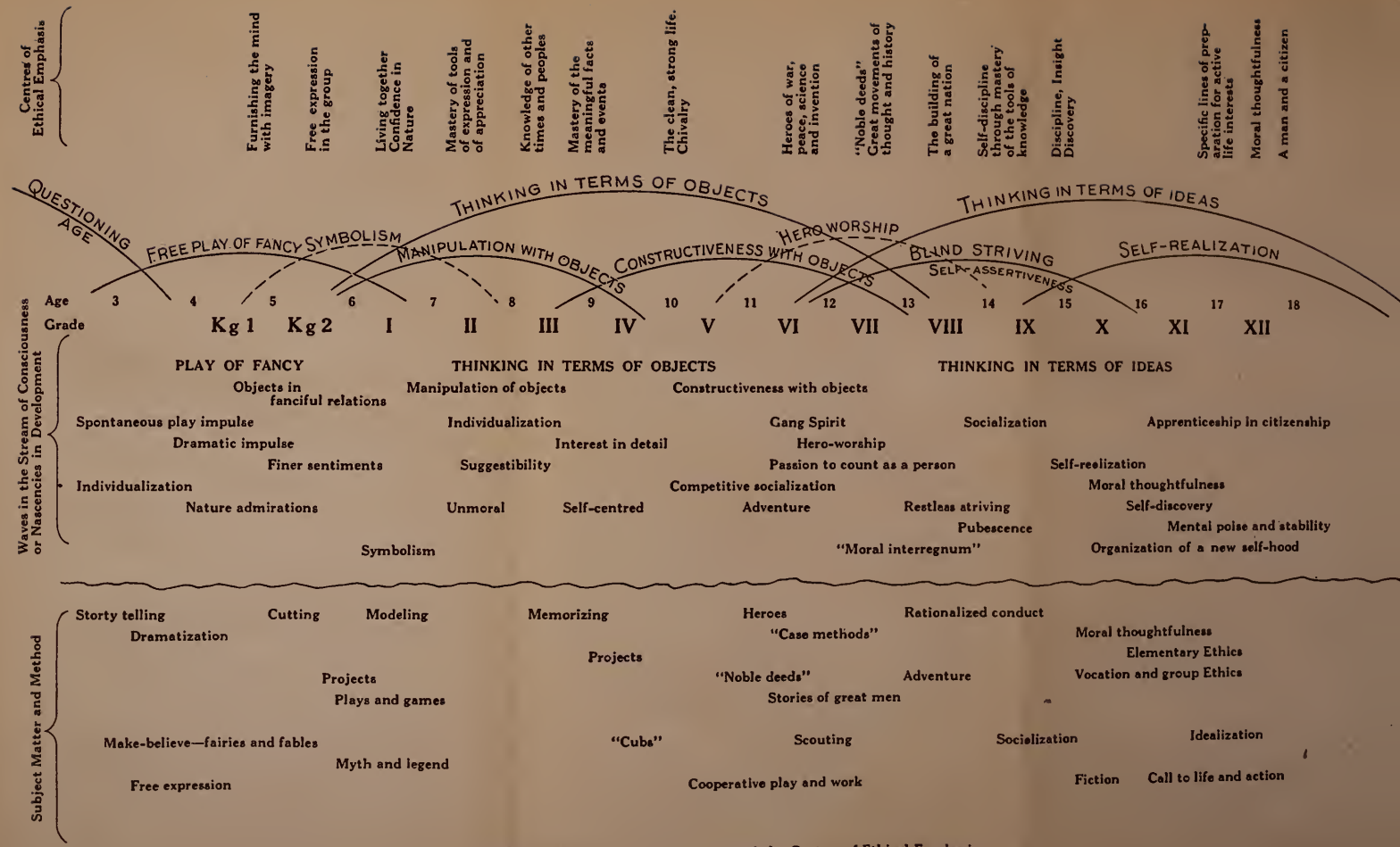


Chart I. Showing the Nascencies of Development and the Centres of Ethical Emphasis

CHAPTER V

FITTING THE METHODS AND MATERIALS TO THE CHILD'S DEVELOPMENT

The proper selection of character training materials and how to use them depends somewhat upon the tastes and needs of children as determined by the period or stage of development through which they are passing. What are the fundamental needs of child nature at the different epochs, to which the curriculum must temper itself? In other words, what are the latent moral demands of each period of growth? That is the topic to which we must briefly address ourselves.

The accompanying diagram is meant to indicate how in the complex stream of consciousness various interests and enthusiasms rise and fall within it. The relatively unified stream runs from left to right through the middle of the chart. The time reference is represented by both ages and school grade. The powers and functions that are liveliest at any one time in the child's development are indicated in two ways: In the first place, a phrase describing any particular nascency is placed under the scale of years as nearly as possible at its proper time; secondly, as an added suggestion of the relation of nascencies to years, the rise of a few of them is represented by swelling curves that play through the scale of ages. Those selected for the curves are not necessarily the most important ones. They are chosen because they fit fairly well into the divisions of the school grades. Two or three of the dotted lines indicate how certain of these nascencies correspond not at all to the conventional divisions of school life. At the bottom of the chart are placed words for the ways in which the happenings in human nature directly influence the methods and materials that are properly employed in character training.

At the top are a few phrases and words indicating the ways in which the under currents have formed successive norms or centers or nuclei of ethical emphasis. We may briefly summarize in words the purport of the chart, confining ourselves, however artificially, to the usual divisions of the school.

Kindergarten period, age three to six, inclusive.—Three mental traits are in the ascendency at this time, and rather more lively in their functioning than they have been or will be again. They are (*a*) the free play of fancy, (*b*) spontaneous play impulse, (*c*) the dramatic impulse backed up by the instinct of imitation. The history of the kindergarten is a record of the building of a school so nearly in accordance with the laws of child life that it stands out as the brightest spot in educational practice. The kindergarten, freed from "gifts," perhaps does more moral work than does the teaching of any successive set of years. The educational leaders and prophets of this period have found in the powers developing at this stage, a door of entrance into the innermost parts of the child's consciousness. The purpose is not to entertain the little ones. On the contrary each day's activities may be used in making a definite moral appeal through the play of the finer sentiments. This is the time above all others for vitalizing the feelings of trust, confidence, kindliness and cooperation that are so essential to the moral life. There is no period more fruitful for the awakening of a fine appreciation of the powers that lie behind things and of meanings that transcend the mental grasp.

Ethical stress at this time may well be upon such central themes as ways of helpfulness, love and kindness, cooperation, and nature's care for her children. In this time of fairyland and fancy the babe is reaching

out into the lives of animals, dolls, and folks. Selfishness is giving place to kindness. To enter sympathetically into the lives of others, is not this the secret of the moral life?

The primary and intermediate periods, six to eleven, inclusive.—There are so many characteristics of the mentality of children common to the next two periods that it is well to discuss them together. It is worth noticing in passing that the varied studies so far made are in agreement that the year six belongs still to the baby consciousness. It is usually treated as a kindergarten year in the practice of the schools.

During the stretch of years from seven to eleven there are three mental functions that are distinctly not developing. The imagination is not so delicate. The mind acquires a somewhat tougher fibre. Practical interests immediately begin to crowd out the fanciful ones. The mind is a little less permeable to direct moral appeals.

Secondly, there is little improvement in the power to reason in abstract terms. A score of studies prove this. To expect children to reason out why they should behave in a certain way is usually a waste of energy. Their moral assents to the precepts that are diligently ground into them are apt to be attended with very little depth of conviction.

Thirdly, there is little improvement in the sense of moral responsibility. The turning point for this awakening, like that of the ability to reason in abstract terms, is on the average at twelve or fourteen with a rapid increment thereafter. The lightness with which a child at this stage carries the burden of a sense of duty is no matter for concern or anxiety. If only those methods are employed which are in tune with the things that are happening, there will be, on the whole, as much progress not in the keenness of the moral sense but in the foundations of morality as at any other period. The distinction should be borne in mind at this period between cheerful non-moralities and obliquities.

The case is entirely hopeful if we turn to inquire after the things that are coming out into their full fruition during the period from seven to eleven. Two things among others are coming out into full activity.

a. Thinking in terms of objects.—Children are interested in the world of concrete things and like to observe, collect, manipulate, and discourse about them. All the senses are hungry. The motor life is bouyant and seeking all kinds of outlets for full expression.

b. Memory for detail.—Pupils at this age are more efficient in the retention and recall of unassociated detail than at any later period.

The above two considerations taken together point the way to the right methods and materials of instruction. It is the time to furnish the mind richly with choice bits of history and all those concrete facts that are to be food for later reflection. It is the time for becoming familiar with choice selections for memorizing, for knowing at first hand the world's artists and their schools, for storing away the details of history and geography. The moral training at this time may be as successful as that in the kindergarten if teachers will seize upon this passion for detail and use works of art and the facts of the various school subjects as doors of entrance into a rich understanding. The secret of right moral training is to utilize those occupations and projects that are in their very nature saturated with moral significance.

The period nine to eleven considered separately.—The first distinguishing mark of this period as against the last is thoughtfulness in terms of objects as against satisfaction from sensory contacts. In addition, the vigorous uprush of the gang spirit and other traits show the dawning of a social impulse.

Both these periods are extremely individualistic. The latter half, along with the beginnings of the group instinct, is marked by what Kirk-

patrick has designated "competitive socialization." It is the time above all others for the beginning of team work in games, of group activity like the Scout club, interests and enthusiasms which lead rapidly towards conscience.

This is a time above all others for the use of biography as a means of moral appeal. The gang spirit together with an instinctive admiration of the leader, particularly if he be of the red-blooded type, is the background of a genuine hero-worshiping stage. The child's interest in personalities sometimes amounts to reverence and may be used by the teacher, if she so inclines, to awaken in him a lively enthusiasm amounting to ambition and even idealism.

The high school period considered as a whole, twelve to eighteen.—There is usually a sharp transition at twelve or soon after in the ability to think in terms of ideas. The power to think logically and with insight develops rapidly. Miss Kate Gordon shows in her *Educational Psychology* that high school pupils are able on the average to solve logical problems and syllogisms with an efficiency about equal to that of adults. There are many studies leading toward the same conclusion. This power should be utilized in tempting high school students to throw the weight of their entire mentality, on occasion, into moral thoughtfulness. Just as there is a habit among teachers to try more or less in vain during the primary and grammar grades to analyze the reasons for right conduct, there is the complementary mistake of a prevalent timidity on the part of high school teachers in inducting young men and women into thoughtful insight and vigorous expression of their judgments of men and movements. The giggling, jostling stage play that so often characterizes young men and women and which is only a thin curtain of disguise thrown around the deeper lying selfhood that is forming during this period has been too much pampered by educators. The pupils themselves in their giddiest moments are hungry for more serious occupation and respect those who in turn treat their deeper selves with respect.

A second mark of the adolescent period is the *birth of a new sense, of a new selfhood.* There is a profound uprush of instinctive life that sweeps the youth rapidly on beyond childhood ways into a new world of meanings. These sometimes burst with the suddenness of a new awakening. The high school curriculum should be rich in direct though artistic appeals to the new selfhood to come forth and experience its full birth. What youth can escape the life-giving quality in Emerson's *Self Reliance,* Carlyle's *Sartor Resartus* or the *Meditations* of Marcus Aurelius, or can withstand the challenge of the life of a Roosevelt, a Newton, an Elizabeth Fry, and other heroes and heroines of peace and war? The period should not be passed by without the result that most young men and women should be called out into a high resolve to live and achieve.

A third characteristic of the high school period as a whole is the awakening of the social impulses. If all goes well, the individualism and the social indifference of the earlier years are broken down. They give place to a lively appreciation of other persons. The youth now enters freely into the life of others and finds pleasure in companionship. The way is open for entrance into the social inheritances of the race and the problems of the present time. High schools are already imbued with a congenial atmosphere of sociability. They should proceed to capitalize the stock of social impulses and focalize them into a world citizenship. Is it not an indication of a weakness of heart in this respect that sociology rarely appears in the high school course of study? Should not every young man and woman before graduating from the "Peoples College" gain a thoughtful understanding of the laws of society?

The junior high school, twelve to fourteen, inclusive.—The early half

of the high school period is marked by the impulsive awakening of the new personality. It is full of uncertainty and instability but of blind striving. There are to the impatient parent and teacher symptoms at this time of moral ill health marked by fitfulness and explosiveness. This stage has been called by Hall the "moral interregnum." One suspects that the moral difficulties are due in part to pedagogical unwisdom. The right regimen would seem to be:

a. More projects calling out active self-expression rather than passive attitudes of receptivity in class instruction.

b. More sympathy and confidence on the part of elders for the vacillating and unsteady mental feet of the new selfhood. They may well be as tender in this respect as toward the uncertain steps of a toddling child.

c. More chances for buoyant self-expression through the biography of heroes and the tales of adventures.

d. More frankness of recognition that young men and young women are not still the children that they once were. Respect the new selfhood and it will rise in dignity to meet the expectation.

e. More calling out of the latent powers that are beginning to function and helping focalize them upon what seem to be big enterprises, be it in athletics or missionary enthusiasm, so that the Dr. Jekylls and Mr. Hydes and all the other selfhood struggling underneath shall come forth and fuse their interests in dominant purposes. Cast out the evil with the good. Keep the youth busy and interested. The junior high school, as a whole, may well become a sort of overgrown Scout camp.

The senior high school, fifteen to seventeen, inclusive.—This is the period of the realization of the prophecies of the junior high school. A half dozen or more studies of this period have shown there is, under normal conditions, an awakening of a higher sense of self and that there is an instinctive wish to attach the inner personality to other persons, groups and causes. The years sixteen and seventeen on the average are those of most frequent awakenings. The school might well try to make of these years a time of *self-discovery* through the vocation, through music, through athletics, through science, through the arts and through idealisms close akin to religion, if they are not really religion.

After the period of awakening and choosing there should remain a year of apprenticeship in citizenship before graduation.

For a further discussion of periods of growth which underlie possible improvements in character training, the reader is referred to the various excellent books now available on this question. Among these may be named Kirpatrick, *The Individual in the Making,* Weigle, *Pupil and Teacher,* Athearn, *The Church School,* Forbush, *Guidebook to Childhood,* and Hall, *Adolescence.*

It will be necessary only to call attention to the centers of ethical emphasis that are catalogued along the top of the chart accompanying this chapter. They should stand out high in the thought of the teacher above the work of the various years as objects to be realized and also as points of vantage from which to direct the details of the school.

We shall not enter upon the doubtful question of the advisability of a high school course in ethics. That will depend upon the definite building up through the work of the school of a body of disciplined insight that will make such a course profitable and upon the good fortune of a high school faculty if it should have an artist teacher who could make ethical problems and situations live in the hearts of the students.

CHAPTER VI

A MORAL CURRICULUM WITH A PROGRESSIVE PLAN, A DRIVE, AND A GOAL

The prevailing state of mind with respect to character education has been too much that of moving by no especial plan towards nowhere in particular. In the early days of this inquiry, the writer sent out an inquiry to hundreds of school people in the state of Iowa, to every county, city and town—containing eleven questions. The first three were the following:

1. Have you a moral end or objective in training your children as definite as your intellectual objective which you seek to realize?
2. What is that objective?
3. What means do you employ to realize it? The answers came in quite generously. Only one city and one county in the state confessed to having a real plan and they were described as indefinite and unorganized. The composite picture of the character training situation is not unfairly presented by the statement of one superintendent who said:

"The joke is on me. Although I have said often that the whole aim of education is a moral aim, I have never stopped to tell myself what that aim is nor how to reach it."

In the preceding chapters we have described the end or ends of character training and have shown some of the roads that clearly lead in that direction. In this chapter we propose to inquire how the regular curriculum of the school may, if it so chooses, be a powerful agency in character development.

In turning our attention to the curriculum and the various school activities that have grown up around it, there are several basic considerations that should be borne in mind.

1. *The moral program here presented is not superadded to the regular curriculum.*—The plan proposed in this chapter is in no sense a burden to be superimposed upon an already heavy course of study. It leaves the school activities intact. It means only to enrich them by giving such temper and content as will bend them in the direction of character training. The writer has found by two extended investigations, one under the auspices of the Religious Education Association and the other undertaken privately, that teachers are eager to do something in the way of character training but seem helpless to know how to accomplish it. Occasionally a response came like a cry for help. The usual supposition is that one must turn aside from the curriculum and school activities and find some other way for character training—must save an interval of time in the too busy day to wedge in an added duty. Could such a means and such freedom be found it would in all likelihood defeat its own purposes. Morality is not a preachment plus an emotional response but a way of acting a self-realization, of entering into the life of others, of moving towards better adjustments. Instead of talking about moral qualities it is the business of the teacher to see that the spirit of morality dominates the entire life of the school.

2. *The school studies as they stand have moral content.*—The school subjects in the old-fashioned way of chopping off units of intellectual and informational food are certainly at variance with the character education program. Fortunately the once hard boundaries of subjects have been almost completely broken down at present by correlations, project methods,

and socialized recitations. They are no longer recognized as real units at all but only as centers or norms of interest in focusing some of the essential facts of experience and in bringing about certain life adjustments.

The question of the educational value of the different subjects will not be discussed in this report. We are concerned here with a far more fundamental consideration. If the teacher is occupied consciously and definitely with the direction of the whole tenor of her school towards true moral objectives, everything she teaches will both consciously and unconsciously help in reaching the true goal.

3. *An illustration from the fourth grade curriculum.*—The rich character content of all the usual school subjects is symbolized in the accompanying chart. On the left are catalogued the subjects of the average course of study for the fourth grade. It is a composite of the Baltimore, the Speyer school and other standard curricula. On the right of the page are the objectives we have set out as ends of character training.

If one should ask what school subjects rightly handled by a wide awake teacher could contribute to any single phase of life preparation as, for example, the vocation, it is clear that lines run from essentially all of them towards that point. Literature can hardly avoid the thrift writings of Franklin; geography has a deal of its solid framework in the story of products and occupations and their influence on national life. Physiology and hygiene are vitalized by picturing the effect of physical wholeness upon success and so on through the entire list.

On the other hand, to the inquiry what moral ends are contributed to by a single school subject like geography, the answer is, there is hardly one of them that is not directly served by that subject. This is indicated by the spread of lines from the left to the right on the chart. Further detailed description is needless. It is clear that each school subject is fruitful for essentially every moral objective and vice versa. Our program is to vitalize the already existing curricula and give easy access to supplementary materials that can be drawn upon as desired.

A similar story would be told were one to draw a chart of the relationship of extra-curricular activities and character ends. That can be done in imagination by the reader. It is evident that a course in character education chiefly gives moral point, purpose, meaning and content to the existing educational agencies.

4. *The moral curriculum must busy itself with problems, projects, and actual situations rather than with "virtues."*—The virtues will take care of themselves if children learn to live well together, meeting situations as they arise in the midst of vitalizing occupations. It will have to be acknowledged that definite conscious attempts at nurturing the virtues become more or less artificial and have not met with hearty acceptance in the schools. The normal impulses must be planted in the muscles of children rather than pass smoothly across the lips. When mouthed, the virtues become trite; when constantly reiterated they lose their freshness; when rubbed into the surface of consciousness they cause irritation.

The names of the virtues should finally of course symbolize the most familiar and vital points in the child's experience. They are the very essence of the packed wisdom of the race, the very essence of consciousness. But the child's moral muscles, like those of his body, are made for use rather than for analysis. The program herein outlined keeps the child's interests and attention on the outward meaningful situations, not inwardly upon himself.

5. *A bird's-eye view of project-problem methods for character training.*—For the sake of clearness and brevity, suggestions of projects and problems to enrich the school curriculum are presented in the accompanying chart. It is not meant to be complete. From the extended literature on

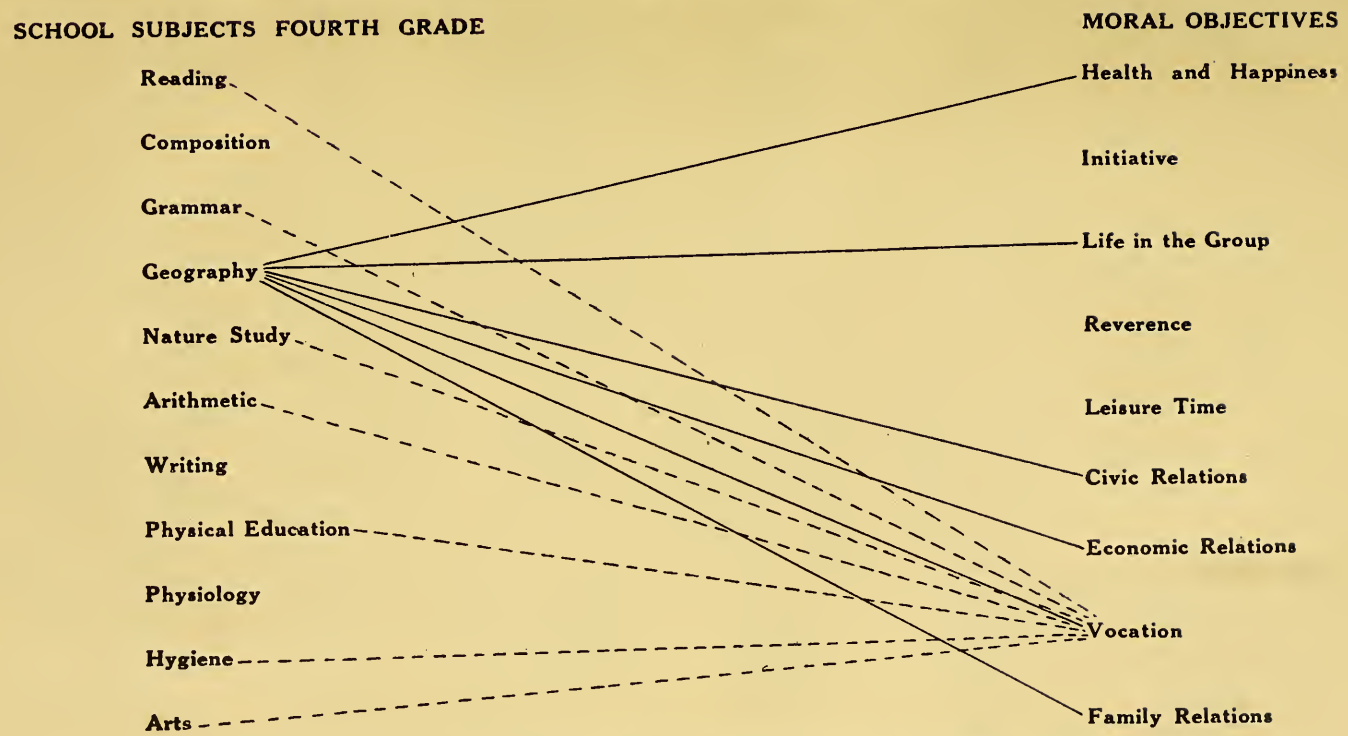


CHART II. SHOWING RELATIONS OF SCHOOL SUBJECTS AND MORAL OBJECTIVES

	GRADE NINE	GRADE TEN	GRADE ELEVEN	GRADE TWELVE
	Entertainment of visiting team Compare Ideal plan for a day Actual use of time in day Committee report on "Self Culture Through the Vacation." Griggs	Heroes of science Pasteur, and others Athletics Committee report on some martyrs and heroes of science	Athletics "Self Reliance" Emerson, Carlyle and others Overcoming obstacles - a group of examples Roosevelt etc.	Athletics "What Men Live By" Cabot. Work, play love, worship Use of Leisure Scott and other classics on same theme
	Scout and Campfire Act out the courteeies of a Roman and a Hebrew home	Rewrite several of Aesop's fables to fit present social conditions Forms of salutation in all countries	Dramatize "The Melting Pot" Junior-Senior banquet as model of social forms "The Cultivated Man" Eliot Class study Friendship, Emerson, Tennyson and others	Impersonate classes in American life When duties clash what? "Loyalty to Loyalty" Royce
	Select a delegate or officer by the election methods of 1789 Project a plan of student government	Dramatize "The Man Without a Country" Make a bibliography and card catalogue of the civics library Dramatize a session of Lincoln's cabinet	The vow of citizenship Catalogue the organizations in your neighborhood. "Americanization" Russell and Wadw "The Soul of Democracy" Griggs Distinguish between a democracy and a republic	Draft a constitution for the family of nations "American Ideals yet to be Attained" Cabot
	Who makes our currency? How many miles of turnpike will one dreadnaught build Individual invention (a) camp utensil (b) auto or agricultural appliance	Credit buying - how much interest does the debtor pay Get a merchant to help class estimate "overhead" in a store. Specific studies on value of system in business. The value of truth in advertising. The money value of courtesy	Visit and study bank Vocational self measurement - use a standard scale Forming vocation clubs. See Davis	Self Measurement See Hyde A display of vocations - See Muensterberg Visiting vocations and classifying them Partial apprenticeship in vocation as part of school work
	Controlled experiment in cross fertilization Committee report on "The Meaning of Infancy" Fiske	"Improvement of the Human Plant" Burbank "Carrying on" the present race problem	"Mutation" de Vries "The Blood of the Nation" Jordan Committee report on race improvement "Call of the Twentieth Century" Jordan	Make several family budgets Collect descriptions of home life of great Americans "Genetics" Walter
	Pick out and draw three best pieces of architecture in the neighborhood Devise, finance and carry out a plan for the yearly purchase of a work of art How to treat an enemy - collect examples	Origin and meaning of forms of civility Compare music, poetry and architecture A study of "The Art of Truth Speaking" Biographies of Great Americans	The "Oversoul" Emerson - collect similar sentiments. Write a companion piece to a winter poem Collect pieces of music and painting with theme of "Oversoul" Make a model or design observing laws of structure "The Soul of America" Stanton Coit	"Through Nature to God" Fiske Devise plan for the art improvement of your schoolhouse Dramatize "The Christmas Carol
	Projects related to the tradition contained in various subjects			

CHART III

SUGGESTIONS OF PROJECTS AND PROBLEMS TO ENRICH A CHARACTER TRAINING CURRICULUM

This outline presupposes that all subjects be taught in the light of their contribution to life

OBJECTIVES	KINDERGARTEN	GRADE ONE	GRADE TWO	GRADE THREE	GRADE FOUR	GRADE FIVE	GRADE SIX	GRADE SEVEN	GRADE EIGHT	GRADE NINE	GRADE TEN	GRADE ELEVEN	GRADE TWELVE
HEALTH	Making a bit of Fairyland Health Fairies Health chores Dramatize the day's health program	Games requiring group movements Making plans and specifications for something to be built by Grade VI	Prepare and act a scene which teaches neatness A Health Fairy Pageant	Clean-up clubs Plan a violation of case of infectious disease at home Pageant emphasizing proper eating and sleeping Sunshine club to promote happiness in own group	Garden Club Plan a surprise party for Grade V Report to Board of Health breeding places of flies and mosquitoe	Campaign for extermination of flies Committees plan a week-end camp Make iceless refrigerator for care of milk	Form a mosquito brigade Blaze a trail to ___ without injuring trees Protection of body against disease germs (an exhibit or a play)	Mathematics of the sporting page Construct a miniature stage and act out a scene with paper figures Sculpture project	Write a school creed Hold a tournament: Training table menus Manage measuring and weighing of school children Study physical excellence of Greeks	Entertainment of visiting team Compare Ideal plan Actual use of for a time day in day Committee report on "Self Culture Through the Vacation." Griggs	Heroes of science Pasteur, and others Athletics Committee report on some martyrs and heroes of science	Athletics "Self Reliance" Emerson, Carlyle and others Overcoming obstacles - a group of examples Roosevelt etc.	Athletics "What Men Live By" Cabot. Work, play love, worship Use of Leisure Scott and other classics on same theme
LIFE IN THE GROUP	Games for getting acquainted Doll party acting out courtesies of a group	Winter feeding of birds Courtesy games showing customs in other lands Acting home and street scenes to show courtesy Proper distribution of pkg of varied kinds of confections	Making a bird restaurant and supporting it collectively Acting story to entertain other grades Two groups act out settlement of a quarrel Present story in science, tableaus	Playing teacher in settling a quarrel Plan a Thanksgiving dinner for newsboys	Class is a party of explorers e.g. De Soto's Organize to accomplish their purpose and to live together Class land as a colony - group solution of problems	Living with Indians as neighbors Solve their problem - avoid their mistake Form and Indian tribe and land an English colony and live together	Scouts or "Cubs" Building something for Grade I in accord with their specifications Journey Geography Christmas in other lands	Scout and Campfire Organize a Round Table for seeking "quests" Adopting a family for Christmas or Thanksgiving	Scout and campfire Plan and carry out a lesson for drill and review which will interest and help the class Publish a school paper	Scout and Campfire Act out the courtesies of a Roman and a Hebrew home	Rewrite several of Aesop's fables to fit present social conditions Forms of salutation in all countries	Dramatize "The Melting Pot" Junior-Senior Banquet as model of social forms "The Cultivated Man" Eliot Class study Friendship, Emerson, Tennyson and others	Impersonate classes in American life when duties clash what "Loyalty to Loyalty" Royce
CIVIC RELATIONS	Stories of Washington's and Lincoln's boyhood Songs and stories of American patriots	Rules for our new game Make badges to wear Feb 12 and 22	Child patriots of France Design decorations for the table for party Feb. 22	Make model of a plantation home	Make booklet of history of first settlers in your community Origin of the flag How do firemen save time	Form two Indian councils Unite into a federation for protection	"A Message to Garcia" Washington's journey to the Ohio Construct a class flag When Lincoln's humor saved the day	Establish a post-office Draw up an oath of allegiance Draw plans and make relief map of Valley Forge	Work out the story of the builders of your community or city Construct a government on a desert island, make laws, build a constitution, create courts, and establish social customs and rules of conduct	Select a delegate or officer by the election methods of 1789 Project a plan of student government	Dramatize "The Man Without a Country" Make a bibliography and card catalogue of the civics library Dramatize a session of Lincoln's cabinet	The vow of citizenship Catalogue the organizations in your neighborhood. "Americanization" Russell and Wade "The Soul of Democracy" Griggs Distinguish between a democracy and a republic	Dreft a constitution for the family of nations "American Ideals yet to be Attained" Cabot
ECONOMIC RELATIONS AND VOCATION	Kindergarten store for learning value of coins Bird houses	Starting a group account Collection of seeds from the harvest Make an Indian Corn Husk doll Cooperative purchase of bird houses from Grade VII	Make candle to study by Starting a savings account Plan entertainment to raise money for group account Cooperative building of bird houses	How many people help bring the bread to the table Organized barter	Plan and earn money for dinner for adopted family A day properly divided for work and play	A stamp collection Estimate profits on home garden	Establish a school bank Plan a picnic or camp dinner to come within set price Insect enemies of trees, a collection	A school expenditure card to determine waste in school materials Compute waste in your district from weathering of machinery Estimate in detail the cost of some product - labor's share - capital's share	Plan and carry out a "cooperative store" for the school Conservation of trees Shop visitation Organize an employer's council and labor union and settle disputs Construct a scheme of tax for revenue	Who makes our currency? How many cells of turpaplex will one dreadnaught build Individual invention (a) camp utensil (b) auto or agricultural appliance	Credit buying - how much interest does the debtor pay Get a merchant to help class estimate "overhead" in a store. Specific studies on value of system in business. The value of truth in advertising. The money value of courtesy	Visit and study bank Vocational self measurement - use a standard scale Forming vocation clubs. See Davis	Self Measurement See Hyde A display of vocations - See Muensterberg Visiting vocations and classifying them Partial apprenticeship in vocation as part of school work
FAMILY AND PARENTHOOD	Make a doll house Doll's tea party etc. Dramatize house, mother and helpful children	Mothering an orphan animal Observation trip to locate insect homes	Build an Eskimo house Booklet of animal families compiled by class Locate and observe animal houses	Estimate the work of a pair of birds in one day's feeding of young Make a winter home for pets How to set a table	Collect pictures of homes and children in other lands Estimate mother's work in home Book of bird families	Construct a model kitchen Flowers, winds, and bees, working together in fertilization	Observations on heredity in stock and poultry breeding Design a hall clock A study of Madonnas Indian Homes	Trace the evolution of hoes, and make models of enough examples to form a series Dramatize King Arthur stories	Design from plastic materials a home and environment Service to humanity from plant breeding Burbank	Controlled experiment in cross fertilization Committee report on "The Meaning of Infancy" Fiske	"Improvement of the Human Plant" Burbank "Carrying on" the present race problem	"Mutation" de Vries "The Blood of the Nation" Jordan Committee report on race improvement "Call of the Twentieth Century" Jordan	Make several family budgets Collect descriptions of home life of great Americans "Genetics" Walter
APPRECIATION OF BEAUTY	Finding Nature's favorite colors and combinations of color Feeding birds Arranging flowers in a vase	Nature's color work a. Autumn - color combination - observation and collection of corresponding colors for permanent exhibit	Find the age of a tree Collection of seeds for spring planting Chart locating most beautiful shade trees in community	Find conditions of strength and weakness in plants Planting for the future, "Apple Tree John" Leaf forms and colors (a collection)	Carefully recorded observations of the building of one bird's nest Find a winter scene - rearrange so as to put in a room Make a model of a church interior	Make collections of shells and stones Herbarium Change a summer scene into a winter scene	Living for a week "in training" Collect pictures of Greek Heroes in sculpture	Create beautiful designs A pageant of Knighthood Collection of pictures of knights	A Golden Deeds Book emphasis upon service, invention etc. Make a plan for a park	Pick out and draw three best pieces of architecture in the neighborhood Devise, finance and carry out a plan for the yearly purchase of a work of art How to treat an enemy - collect examples	Origin and meaning of forms of civility Compare music, poetry and architecture A study of "The Art of Truth Speaking" Biographies of Great Americans	The "Oversoul" Emerson - collect similar sentiments. Write a composition piece to a winter poem Collect pieces of music and painting with theme of "Oversoul" Make a model or design observing laws of structure	"Through Nature to God" Fiske Devise plan for the art improvement of your schoolhouse Dramatize "The Christmas Carol
MASTERY OF TRADITION	Dramatization of Christmas stories etc.	Representation of Santa Claus and his home Flag ceremonies	Indian projects Make an Indian canoe etc Make furniture like that in Lincoln's home Book of Xmas songs	Devise a game to be played with choice sayings of Lincoln Collect stories about protecting the colors Plan and give a Xmas program for Grade I	Dramatize incidents in lives of Washington and Lincoln Pioneer life projects Make model of cabin showing the first Thanksgiving In face of hardships	Collect stories from Grand Army men Pilgrim pageants	Give an exhibition of Spartan gymnastic training Indian woodcraft	Living pictures of knights, Raleigh etc A book of Indian traditions of your state Journey geography	History of Christmas customs Pantomime of heroes of the Civil War Models and pictures of prairie schooners, stage coaches etc. Ranching and homesteading	Projects related to the tradition contained in various subjects		"The Soul of America" Stanton Coit	

the subject, and from our own experience, a few score are presented for illustration.

The vertical columns stand roughly for the school years from the kindergarten to the end of the High School course. At the left of the chart are some of the objectives to be kept in mind as ends of all school activities. The projects and problems are somewhat arbitrarily grouped in the horizontal columns in accordance with their objectives. Seven headings are chosen which do not correspond to the eleven defined in chapter two. A good project leads out in many directions. There are fundamental kinships among the objectives. Industrial and economic relations and vocation, for these reasons, are thrown together. Certain essential objectives, like reverence and creative activity, do not appear in the chart. To honor them with separate horizontal columns in the chart would be to discredit them, for they represent the spirit and purpose of all school life.

There are many omissions and misrepresentations of which such a chart is necessarily guilty. It is too rigid. There is in reality much freedom of movement of the projects as to years in the curriculum and as to objectives they subserve. The chart fails to lift out into sufficient perspective the significance for character training of opening and closing days, and the sacred days of the calendar, like Thanksgiving, Christmas and Easter and the great birthdays. All these times and seasons, when rightly observed, are intensely formative of character. They offer occasions, prepared for by long series of projects, when the moral leaders of the race and their ideals can be brought very near to the hearts of children. The moral value of the ordinary school subjects has too much fallen out of sight in the chart. All these things will, however, be supplied by imagination of the reader as he feel his way through the suggestive catalogue of projects. Indeed, the reader who can work through the display with kindly eyes will see it as quite a plastic affair, symbolizing the unified and organic life of the entire school, moving through the years toward a definite set of ends. Each teacher or school system will add or substract, stress or deprecate, as he glances through the program, in the particular way determined by personal taste, locality, peculiarities of city or country residence, prescribed books used as texts, and many other factors.

Two things perhaps need be said about the relation of these projects to the regular curriculum. The two observations cut in opposite directions. In the first place, the project program assumes that the regular school subjects are being taught, as prescribed by educational custom, and that each school subject be taught in the light of its relation to life within and without the school. When the several studies and occupations are thoroughly vitalized by a true teacher, they become, in and for themselves, sets of projects. In such an event the chart exists as a set of hints to the wise for edification and stimulation. On the other hand, to the extent that the school regime is mechanical and formal, the project-problem program is radically antagonistic to it. The formal subjects, for example, like reading, writing, spelling, drawing, grammatical expression, are far more skillfully and economically mastered when taught in connection with meaningful activities, as educational practice is richly demonstrating. Conduct is becoming circumspect, and the moral impulses being made fine and strong, whenever pupils are busy in mind and muscle with a worthy enterprise.

There are two or three further points that may require particular stress.

6. *Every good project stands for a widening stream of moral value.*— The following out of a single project as, for instance, the building and

furnishing of a doll's house leads in the direction of appreciation of family life, of social proprieties, of vocation, of initiative, of civic relations and essentially all the other vital objectives. Or, again, a study of Indian life in which the children are for the time Red Men of the forest, gets hold of essentially every fundamental personal and social problem. It has radiating lines of influence for the rest of that year and for succeeding years as well. A study of the "virtues" tempts one to cage up each of them in set days or weeks.

7. *The cumulative force of various sets of related projects.*—Each set of projects can be made to move with change and variety rather than with repitition and monotony from year to year until they gain high momentum. The chart indicates this progressive movement in the Christmas symbols, all the way from the baby fancy of Santa Claus on to some great presentation like the Christmas Carol, dramatized on the stage by the high school students themselves. Another instance is found in the events connected with the life of Lincoln. They proceed from instances and anecdotal items finally by recurring cycles into an understanding of the weightier matters of government. It is desirous that teachers, working cooperatively and by the aid of superintendents and principals who can see the school program in its entirety, should avoid the constant repetition and reiterations in celebrating the important days that come to pall upon the pupils and breed indifference.

It is clear that the progressive plan here outlined moves with cumulative force, so that the entire program throws its energies towards the attainment of each and every desired end. This fact will become even more evident in the next chapter.

CHAPTER VII

MOVING PROGRESSIVELY TOWARDS THE OBJECTIVE

In the last chapter it was evident that the cumulative force of the entire curriculum could be directed towards the realization of the essential occupations and attitudes that constitute the good person. We shall now come into closer quarters with the question by indicating more particularly what can be done. The problem in its completeness would be to follow through the school life and point out how each of the seven or eleven objectives is reached through the curricular and extra curricular activities of each part of each year's program. That would be a pleasant but a long journey upon which to enter It will be sufficient perhaps to take but two instances out of the greater number and let a detailed presentation of each of these stand as types of the others. We shall choose for illustration one of the easiest topics—Preparation for Civic Relations, and one of the most difficult—Preparation for life in the Family, and let that suffice.

A. MOVING TOWARDS PREPARATION FOR CIVIC RELATIONS

There is no day of any year that is not preparing for civic relations. The school, as we have outlined it, *is* a community of intreacting personalities, who play the game according to mutually accepted rules. The entire school group is getting ready for citizenship if only the activities of each day are good in and for themselves. The moving, growing democracy of today will be the democracy of tomorrow.

Each pupil, furthermore, is doing and studying topics that lead him definitely in one or another direction. They inviolably tend to fix the unity of the life of today and tomorrow. By wisely selecting the occupations and projects, and directing the activities of pupils, the outcome can, within limits, be anticipated. Is it not the desirable thing that the school should predispose the sympathies and ideals of the children? If it does so, is it not the case of humanity consciously directing its own destiny? Too much direction would be deadening; too little would be scattering to the winds. For the sake of brevity and clearness a chart is presented herewith. It indicates several connected lines of interest running quite through the school life, from the earliest years to the close, which bear upon citizenship. Related sorts of interest are bracketed and are designated by words and phrases at the center of the brackets—study of civics, life in the group, clubs and societies, biography, a study of unifying agencies, and the like. By a little browsing through the chart, the drama it opens up will be evident enough. The reader will find himself supplying a score of extra items that have driving power in the direction of citizenship. The entire force of the school can clearly be directed into this channel.

The growing custom is a good one of providing for frequent civic excursions to City Hall, Courthouse, repositories of public records and other places of civic interest, and of having various public officials talk with the students. These men open up to them an inside view of their duties and what their vocations mean to them and to the community. It is strange that these sources of deliverance from pupils' blindnesses have not been drawn upon more freely. It has grown to be a maxim of character education but too little practiced that offences against society are usually due to blindness and ignorance rather than to perversity of nature. To have the pupils to become acquainted by actual contact with the State and its machinery, and by a lively act of imagination picture

its progress is essentially equivalent to interest in citizenship. It is well to form as many contracts as possible between the pupil and the things that are around him that are pulsing with life, rather than have civics limited to bookish tasks.

B. PREPARATION FOR LIFE IN THE FAMILY

This is the most important of all the school problems and the most baffling. In the midst of the biases and prejudices that surround the topic, so much is as clear as need be: if the teacher should have deep down a wish to lead the child toward ideal love, happy marriage and a successful parenthood, that wish will both unconsciously and consciously be realizing itself in the spirit and emphasis with which she meets the child and the common school tasks. She will be selecting those materials of instruction lying all around her, leading towards that end. To be successful in carrying out her wish, she need not say perhaps a single word about sex, nor wade through the facts of sex physiology and sex hygiene. On the mooted question of the direct teaching of sex in the schools, we shall not enter. The arguments for and against it are too familiar to all. There is, however, a deal of common ground that represents safe procedure from the standpoint of either type of bias.

1. Secure the service of a woman either inside or outside the school who will be a wise counselor for the girls, and discover an expert among the men as an advisor for the boys.

2. Have occasionally intimate assembly talks with the boys as a group, and other talks to girls as a group by advisors or by teachers who are equipped in mind and heart for so important and delicate a task.

3. Call in occasionally a great interpreter of life from the outside who will lift the students out of themselves into a higher level of interest and outlook. It is the gift of great, noble souls to be able to lift the level of spiritual living of those who sometimes live in the nooks and crannies and blind alleys of experience.

4. Arrange for confidential talks with individual students as occasion demands. The mischief connected with sex instruction usually attaches to wholesale methods, giving to the majority of students the advice and information for which they are least adapted or prepared.

No matter what one's prejudice, there are a few precepts that seem important as guides in this delicate undertaking.

a. Approach the question of sex usually from above rather than from below, i.e., from ideal considerations rather than from practical or factual ones. The sex instruction must have a spirit, a momentum, a drive, an atmosphere that impels the life in the right direction. Occasionally the appeal is from the standpoint of art, sometimes from that of science, sometimes in connection with the problems of race improvement.

b. Avoid filling the minds with imagery that is wholly apart from a vigorous aesthetic or moral appeal. The rudeness and crudeness of physiology and hygiene in this respect have usually overlooked the ideomotor laws of mental life in accordance with which all the pictures that are held before the mind are unconsciously passing over into some type of expression.

c. Respect the feelings of delicacy and modesty of all refined personalities. Modesty is one of the finest products of human culture and should not be brushed away with ruthless speech.

d. Let knowledge do its proper work. When, in connection with the profound insights into biological progress, for example, one is able to picture possible race improvement through right breeding, it becomes as impossible for the young man to despoil the human breed through foolish-

	XI	XII
	Elementary sociology	
ies	Student government	
y law		
	Dramatization of	
e Man without a Country"		
	"The Sower"	
	Civic	
	Relations	
	of the Twentieth Century	
	Examination of records	
	Press	
	League of Nations	
Civic Relations		

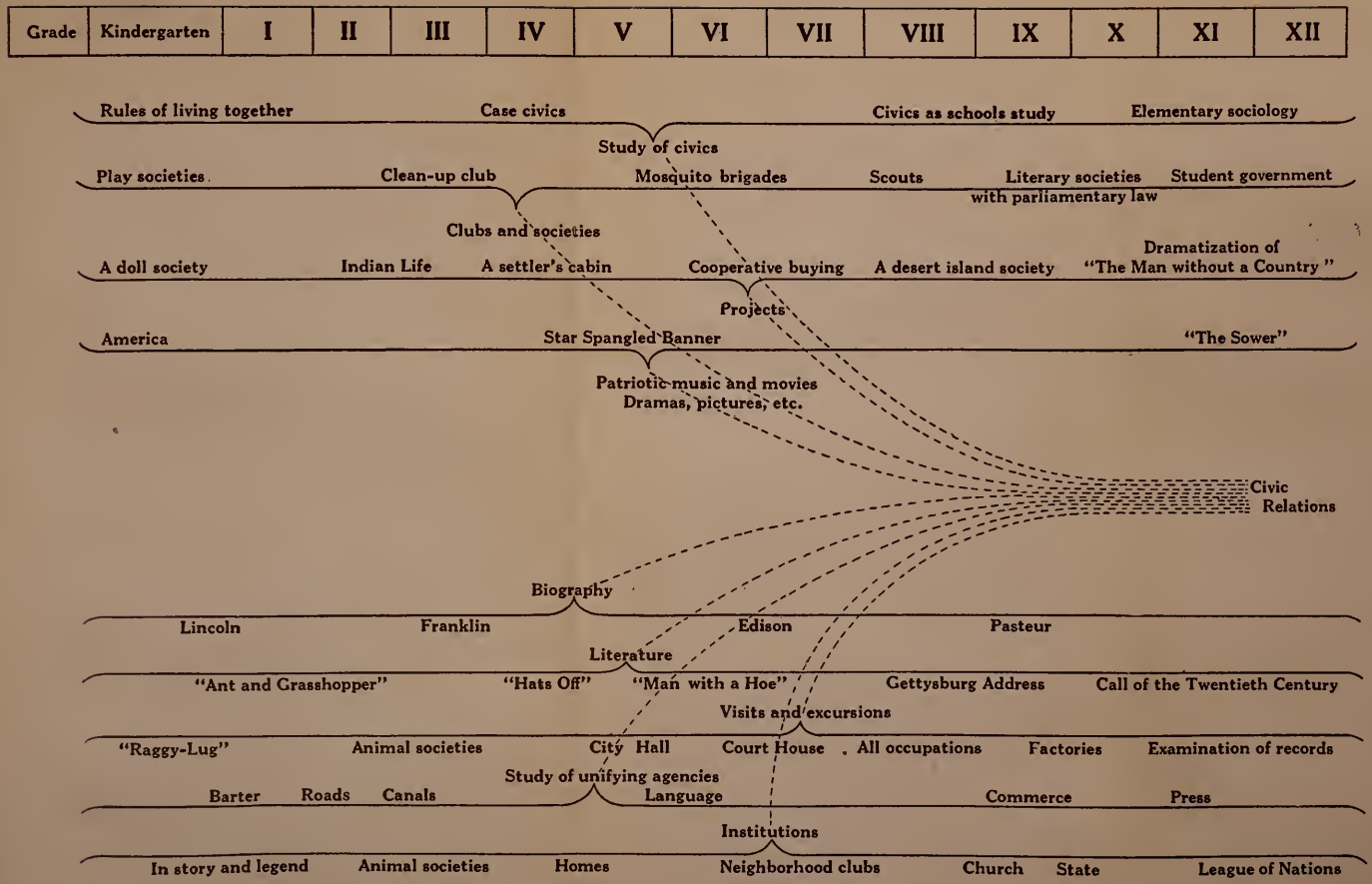


Chart IV. Showing the Progressive Movement of School Studies and Activities in the Direction of Preparation for Civic Relations

Grade	Kindergarten	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII

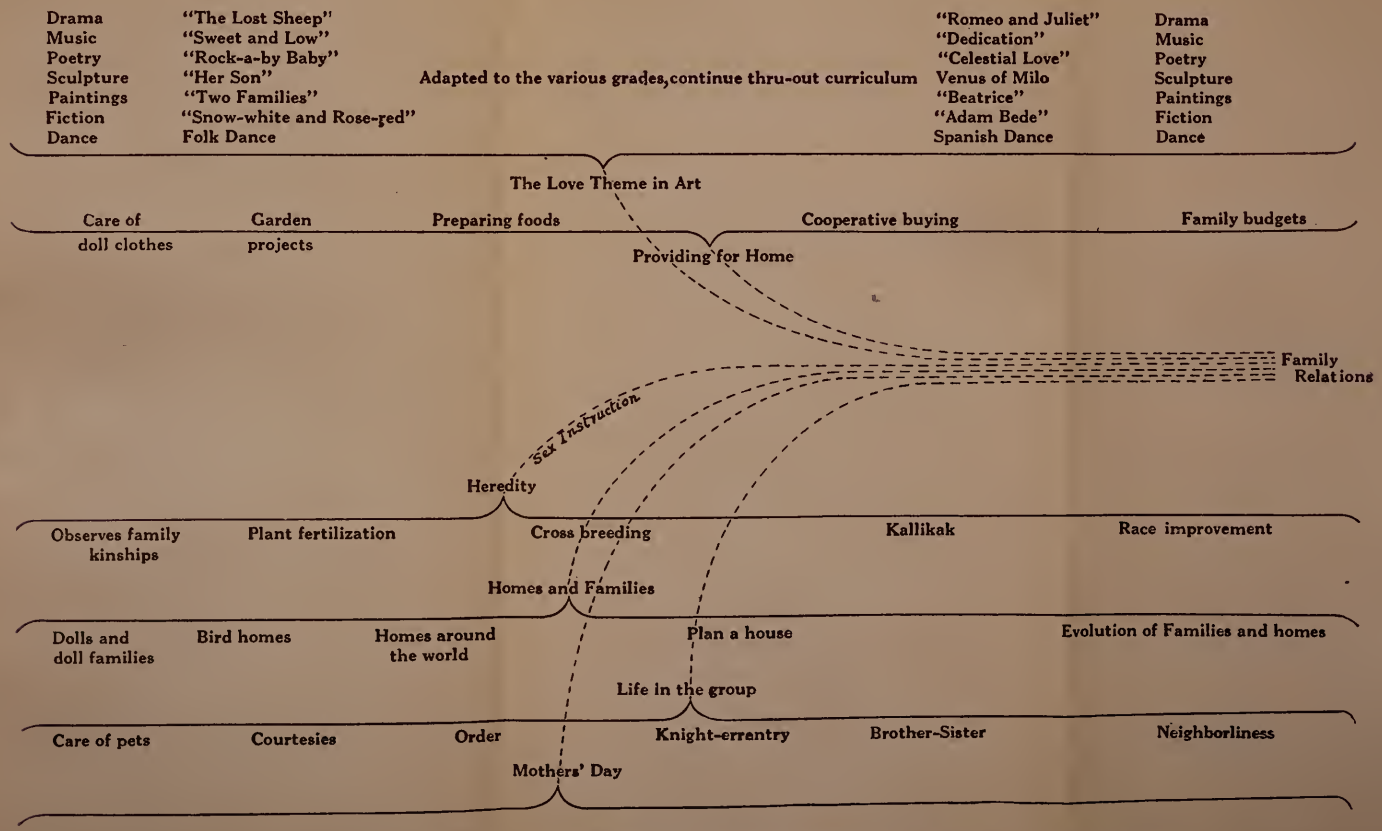


Chart V. Showing the Progressive Movement of School Studies and Activities in the Direction of Preparation for Family Relations

ness as it would be for him to destroy a highly developed breed of animals or variety of plants.

e. Approach the question usually on the positive side rather than on the negative. It is doubtless true that lowly souls, who are dwarfed, bent and deformed, must be frightened by the thoughts of disease and death, but such procedure is rather poor pedagogical tactics for cultivated boys and girls. They should be stimulated to feel the pull of loves and admirations, rather than feel the sting of fear and remorse.

f. The strongest appeal is through the arts. Indeed the arts are essentially the expression of the idealized love relations. Remove the love theme from fiction, for instance, and it has become by the act seriously impoverished, if not almost destroyed. The arts exist as the idealizing agencies of life that is in danger of groveling. It is a strange anachronism and anastigmatism that the arts should have found so little place in the school curriculum. Every high school surely should have a course in the History of Art and Art Appreciation.

g. Show how ideal love has come only through self control. With the Arthurian legends and with the vigorous appeal of literature and science, the pupil's mind can be filled with the ideals of chivalry involving the dignity of perfect control.

h. Open up all the vents of suppressed desires through the full and free expression of normal social and love activities. The moral evils of sex, we are coming to see, are the result of suppressed desires. When pupils are found fighting temptations, they should be set busy with art, including fiction, the dance, music, and social activities, until they experience the sanity and wholeness that come through expulsive emotions.

With these precepts and truisms in mind, looking through the accompanying chart, one can readily see that the school is quite rich in studies, devices and activities that move in the direction of preparation for true ideals of love and marriage, and for right participation in the family, which has been and should still be the garden in which the finer virtues flourish.

It takes but a little imagination on the part of the reader to see how all the other objectives, in addition to the two we have described, are the theme and subject of the entire curriculum.

CHAPTER VIII

THE CURRICULUM BY YEARS

It is the business of leaders in Character Education finally to map out a character education program by years and in detail for the work of the separate grades. As was clear in the preceding two chapters the program must be so definite that the schools know where they are going and by what steps they will arrive. No essential links can be missing. To build such a program will be a heroic undertaking, as great as that which the Committee of Ten or the Committee of Twelve faced in their labor on the regular curriculum.

The collaborators, who submit this report, with a pardonable optimism, embarked upon such an undertaking. They feel that they have made distinct progress towards the building of such a detailed program. The necessary research and the accumulation of bodies of material have grown to such proportion, however, that it must take weeks, if not months, with skilled readers and assistants to complete the project.

The work has involved: (*a*) an inquiry into all the essential types of courses of study to learn what shall be the subject matter each year that needs enriching in a character education program. (*b*) To discover such projects and materials as are consistent, both with the prevailing curricula and with the objectives of character training. (*c*) To accumulate and judge as to its worth essentially all of the available publications that promise assistance. (*d*) To set up an inquiry among thousands of school people into the materials and aids that have practically proven useful in such concrete instances that the result of its use can be specifically described. (*e*) To classify the tested and tried materials and place them in a form for convenient reference for the use of teachers.

Through the cooperation of publishers and teachers so vast a fund of material has been accumulated that it has proven to be entirely out of the question to complete it for this report.

The object the committee has held in view is suggested by the chart accompanying this chapter. Grade IV is taken as a type. It is proposed to prepare thirteen or more similar charts—at least one for each grade—that should put a teacher easily in touch with the best character training materials for her grade in both curricular and extra curricular activities.

The chart is practically self-explanatory. It is proposed to furnish a classified bibliography of supplementary material for each grade. The first number of each reference in the chart indicates the numerical place of that reference in the bibliography for that year, and the second number, the page on which the citation occurs. It is worthy of note that the plan as presented, consistent with the spirit of this entire report, emphasizes projects primarily, and incidentally the moral attitudes involved. The selection of projects for the different years will vary greatly. It may be necessary ultimately to construct an alternative chart or two for each grade. The projects we have chosen for the fourth grade are in accordance with a widespread usage in the schools. A valuable feature is the manner in which projects interweave during the progress of the year so that more work is done and so that the same moral attitudes are emphasized from different angles.

In the fourth year, for example, the Early Settlers project emphasizes certain moral attitudes that are similar to those called out by the Thanksgiving season.

If such a diagram and accompanying bibliography were easily at the disposal of every teacher who would like to begin the enrichment of her

n History]

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in Two or More Books. C = Comic Selection

Geography	Nature Study, Physiology and Hygiene	Civics	Plays and Games
10 .14: 53 .211	10 .6 :14 .212 11 .3 :152 .42	5 .16 :29 .63	309 .125 :60 .200 : [91 .25 :13 .40]
[19 .31 :140 .542]	16 .2 :132 .412 [12 .4 .9 .22]	43 .6 :551 .970 [13 .7 :26 .72]	24 .10 :65 .320 [19 .41 :37 .210]
111 .15 :29 .661 : 12 .14 :22 .60 : [4 .9 :11 .390]	[10 .4 :165 .391]	9 .20 :133 .421 : [12 .25 :19 .30]	10 .5 :172 .830
12 .17 :43 .75	[42 .20 :13 .521 :] [12 .9 :25 .360]	13 .25 :141 .424 : [9 .4 :10 .24]	9 .30 :25 .312 : [14 .4 :2 .219]
12 .7 :490 .500 : [11 .8 :30 .251]	19 .5 :120 .30	[17 .3 :15 .24 :] 9 .3 :26 .49	10 .4 :25 .360 [11 .7 :112 .413]
[113 .71 :41 .75] 10 .7 :121 .462	[12 .4 :152 .130 :] 19 .16 :130 .30	13 .5 :20 .250	[912 .403 :12 .27]
19 .7 :12 .251 : 42 .30 :101 .750	14 .2 :36 .5	14 .4 :19 .360 : [5 .2 :212 .650 :] 10 .3 :9 .96	[62 .74 :123 .241] [5 .4 :10 .14]
[16 .9 :311 .791]	[116 .50 :41 .3 :] 15 .7 :4 .19	[5 .3 :919 .741]	[16 .41 :122 .35 :] 9 .4 :13 .120
14 .36 :21 .92 : [15 .3 :316 .990]	313 .59 :42 .97 : [15 .3 :7 .24]	16 .4 :20 .266 : [190 .132 :21 .34]	[9 .3 :120 .25]
[42 .9 :360 .792]	[14 .30 :57 .92 :] [3 .1 :22 .60]	[12 .11 :23 .92 :] 10 .7 :140 .651	[41 .27 :52 .73]

GRADE IV

Suggested Materials for the Enrichment of the Regular Curriculum [Beginning American History]

Chart Issued in 1922 by the **CHARACTER EDUCATION INSTITUTION** 3770 McKinley St., Washington, D. C.

Key-Numbers = Book and Page in Accompanying Bibliography. Bracketed Numbers Show That Same Reference Occurs in Two or More Books. C = Comic Selection

Suggestions of Character-Training Materials from School Subjects *Not to Be Observed by Weeks, But as They Arise Naturally in the Program of Each Study*

Situation or Project / Moral Attitude	References for "Opening Exercises," "Assembly" and Entertainments						Literature and Biography	History and Biography	Geography	Nature Study, Physiology and Hygiene	Civics	Plays and Games
	Recitations and Readings	Dialogues and Dramatizations	Selections for Memorizing	Problems and Forum Discussion	Music	Art Appreciation						
Opening Days (Work)	20.6 :47.201 : [16.3 :22.60]	48.12 :13.90 : [10.3 :131.17]	62.20 :14.93 : [10.3 :92.103]	"Current Events" Local Situations	113.30	47.201	191.27 :111.423 [16.4 :21.70]	13.4 :12.190 : [12.5 :9.120]	10.14: 53.211	10.6 :14.212 11.3 :152.42	5.16 :29.63	309.125 :60.200 : [91.25 :13.40]
(Cooperation)	14.3 :29.230 : [12.9 :10.30]	12.161 :4.18	14.3 :27.91 : [52.25 :14.54]	"Current Events" Local Situations	15.4 : 12.3	48.327 : 22.60	[15.3 :43.71]	[12.3 :43.72] 131.50 :22.60	[19.31 :140.542]	16.2 :132.412 [12.4 .9 .22]	43.6 :551.970 [13.7 :26.72]	24.10 :65.320 [19.41 :37.210]
Health	15.20 :4.60	91.101 :16.26 [9.117 :C44.10]	[20.37 :3.42]	"Current Events" Local Situations	29.7 : 52.20	38.400 : 19.30	12.5 :27.201 : 19.3 :23.95 : [15.4 :10.60]	[151.49 :29 :81]	111.15 :29.661 : 12.14 :22.60 : [4.9 :11.390]	[10.4 :165.391]	9.20 :133.421 : [12.25 :19.30]	10.5 :172.830
Early Settlers (1) (Adventure)	[19.30 :140.19 :] [10.8 :23.48]	[371.69 :123.10 :] [14.42 :19.60]	13.27 :19.87	"Current Events" Local Situations	12.9	43.163	14.5 :43.80 12.2 :26.47	11.6 :121.950 [13.2 :120.49]	12.17 :43.75	[42.20 :13.521 :] [12.9 :25.360]	13.25 :141.424 : [9.4 :10.24]	9.30 :25.312 : [14.4 :2.219]
(2) Fortitude	9.30 :C120.9	29.132 :121.12 : 30.127 :19.40 : 10.3 :21.80	42.31 :15.35 : [19.4 :C22.75]	"Current Events" Local Situations	29.4 : 13.2	83.212 : 26.46	[51.8 :231.575 :] [19.8 :28.61]	36.41 :19.371 : [4.2 :10.74]	12.7 :490.500 : [11.8 :30.251]	19.5 :120.30	[17.3 :15.24 :] 9.3 :26.49	10.4 :25.360 [11.7 :112.413]
Changing Seasons Admiration (3) Thrift	90.500 :43.51 : [12.3 :29.4]	19.27 :12.30 : [143.800 :1.7]	13.27 :19.64 : 10.3 :21.49	"Current Events" Local Situations	12.7	14.290	[161.83 :48.207 :] 14.9 :16.72	[137.2 :47.201] [19.5 :121.394]	[113.71 :41.75] 10.7 :121.462	[12.4 :152.130 :] 19.16 :130.30	13.5 :20.250	[912.403 :12.27]
(4) Neighborliness	18.7 :41.190 : [8.2 :C116.31]	13.94 :10.161 [12.4 :91.32]	121.91 :364.211 : [19.3 :41.60]	"Current Events" Local Situations	19.5	26.309	[13.4 :121.175 :] [13.10 :23.91]	[131.74 :95.110]	19.7 :12.251 : 42.30 :101.750	14.2 :36.5	14.4 :19.360 : [5.2 :212.650 :] 10.3 :9.96	[62.74 :123.241] [5.4 :10.14]
Armistice Day (a) Service (5) Bravery	14.9 :33.24 : [10.8 :11.16]	101.461 :49.302	[11.41 :47.201 :] [12.5 :43.71]	"Current Events" Local Situations	130.50: 21.12	41.95 : 13.61	15.3 :33.95 [112.101 :22.73 :] 10.9 :12.35	[42.10 :36.52 :] [21.9 :39.501]	[16.9 :311.791]	[116.50 :41.3 :] 15.7 :4.19	[5.3 :919.741]	[16.41 :122.35 :] 9.4 :13.120
(b) (6)	41.5 :121.10	19.56 :131.58 : [12.3 :22.60]	[10.5 :42.302]	"Current Events" Local Situations	25.9 : 19.3	47.211 : 22.51	[10.5 :47.201 :] [16.3 :22.60]	[92.8 :37.491]	14.36 :21.92 : [15.3 :316.990]	313.59 :42.97 : [15.3 :7.24]	16.4 :20.266 : [190.132 :21.34]	[9.3 :120.25]
Thanksgiving (7) Sharing	[37.9 :128.43 :] [51.12 :101.2]	91.3 :14.69 : 10.4 :120.80	112.46 :15.92 : [13.3 :921.30]	"Current Events" Local Situations	11.4 : 5.2 : 1.27	41.20 : 12.95 : 121.10	14.2 :48.212	33.15 :48.205 : [17.4 :30.42]	[42.9 :360.792]	[14.30 :57.92 :] [3.1 :22.60]	[12.11 :23.92 :] 10.7 :140.651	[41.27 :52.73]

Chart VI. Index to Supplementary Character-Training Material

school activities, she would hardly find an excuse for not starting directly to reach out for available aids.

A few points of interest for the future prosecution of character education research have grown out of our experiences. We are convinced that the richest source for determining the best materials will come from the schools themselves. With a nation-wide inquiry, it ought to be possible to bring together a well-tried body of standard materials. Experts at the art of writing for children are not so accurate always in judging good food for them as are teacher-artists who know by experience what devices and aids have proven profitable to specific children at definite times in their experience and in describable ways.

Through the misunderstanding of a superintendent we were accidentally brought into touch with the confidences of a group of high-school students as to what biographies, poems, pictures, etc., had proven to them really useful in doing character training work. The student papers have the quality of freshness and sincerity that suggest a new mine of wealth that might well be worked.

The bibliography of material for classroom use which was submitted as a part of the Iowa plan can be borrowed from the Character Education Institution for two weeks' study, by those who need it for the development of character education work in public schools.

CHAPTER IX

MEASUREMENTS OF PROGRESS AND ATTAINMENT

We have seen that it is possible for the schools to be very clear in their thought of the ends to be achieved, and of specific ways of reaching them. Equally important is the question of estimating the successes and failures in having each pupil reach the desired objectives. The present chapter is a study in character-rating.

Valuation of character, far more important than the rating of intelligence, must be faced on its own ground. We have ascertained, as have other students, that intellectual skills are not an index of moral health.

For five years the chairman of the Iowa Collaborators has been conducting studies, by the help of graduate students, on this problem. The attempts of some other students have been studied and tested, usually with the net result that they hardly as yet meet the requirements of mental rating scales, namely, that they should be usuable and valid, and that they should establish objective standards, or norms, for estimating proficiency or attainment. Various methods of attacking the problem have been devised, with a view to overcoming the difficulties.

On the whole, the most hopeful set of character-rating charts is that presented herewith. Much credit for its formulation and for the exacting statistical work connected therewith is due Mr. George H. Mendenhall. During the past two and one-half years he has been working with the chairman during his post-graduate career at improving, testing and standardizing the scales—looking toward this report. That work is still in progress.

Most effort, to the present, has been expended upon the scale for high-school pupils as shown in the attached sheet. While probably not in its final form, it has been found to be practicable and profitable to pupils and teachers. The most important single step in advance was in allowing pupils more than one judgment concerning each of the thirty qualities of character, in distributing 10 points among the gradations of each.

While we have not, as yet, been successful in establishing norms or standards for the estimate of character, the ratings are accurate enough to be useful. There are many lines of evidence for this fact: (*a*) There is a surprisingly high degree of constancy in the average of plus and of minus estimates for different schools and for various groups. (*b*) The mean variation of the plus and minus averages is small, showing they are not haphazard. (*c*) If a group of students rate themselves at a given time and are later required to repeat the performance, there is a reasonably high correlation between the first and second ratings. That depends, of course, upon the pains and conscientiousness of the procedure. In one instance the correlation was .92. (*d*) There is a reasonably high correlation between the pupil's rating of himself and the teacher's rating of him. They range from zero correlations, where there is evidence of haste and carelessness, to .90 in the instance in which pupils and teachers are really doing their best.

The exercise in occasional self-rating is a valuable one to students. They seem to enter into it cheerfully. Many confessions have been collected of its usefulness. It calls attention to points essential to character about which they had never thought. There is a profit and satisfaction in getting a straight look at themselves which is often the prerequisite to taking themselves in hand.

Character-rating is found to be a challenge to teachers: to treat

SELF-MEASUREMENT SCALE

—4	—3	—2	—1		1	2	3	4
Sickly, ailing all the time ( )	Complaining most of the time ( )	Often incapacitated by illness ( )	Some slignt physical weakness ( )	General Health	Fairly free from bodily or organic weakness ( )	Good, need give little or no thought to health ( )	Strong, robust, never sick ( )	Joy in abounding health ( )
Helplessly inefficient, impassive ( )	Sluggish, languid, sleepy ( )	Listless, uninterested, half-hearted ( )	Drags, along through daily tasks ( )	Physical Vitality	Does work in matter-of-fact way ( )	Interested, awake to opportunities ( )	Alert, enthusiastic ( )	Exuberant overflowing vitality; "Full of pep" ( )
Slovenly, uncouth, utterly indifferent ( )	Slouchy, careless ( )	Ungainly cumbersome ( )	Listless, or affected, unnatural ( )	Bodily Carriage	Fairly natural in bodily actions ( )	Pleasing in bearing and tasteful in manners ( )	Graceful and easy ( )	At perfect ease and graceful under all circumstances ( )
A regular blunderer ( )	Unsteady, irregular, cannot depend on ( )	Awkward, often makes blunders ( )	Occasionally clumsy and bungling ( )	Muscular Control	Has normal use of muscles ( )	Has steady and regular bodily movements ( )	Able to control and direct accurately ( )	Specially gifted in muscular activity ( )
Lazy, resents work ( )	Shuns work and complains when asked to do anything ( )	Given to loafing ( )	Inclined to waste time ( )	Work	Usually busy at some task ( )	Faithful in doing work ( )	Welcomes opportunity to work, resourceful in finding tasks ( )	Accomplishes most possible, makes most of opportunities ( )
Helpless in presence of difficulties ( )	"Loses head" in a pinch, easily confused ( )	Hard to see way around difficulties ( )	Impractical ( )	Facility	Meets difficulties half way ( )	Unravels difficulties with ease ( )	Has remedy for every trouble ( )	Always master of the situation ( )
A slave to appetite, gluttonous ( )	Often eats and drinks immoderately ( )	Hard to control desire for ( )	Craving appetite for ( )	Food and Drink	Able to curb appetite for that which is harmful ( )	Has a natural and healthy desire for ( )	Chooses that which is nutritious and beneficial ( )	Enjoyed and used properly ( )
Uncontrolled, sensuous ( )	Perverted use of ( )	Misdirected desires, acts, and thoughts, etc. ( )	Undue strength of ( )	Mating Instincts and Desires	Able to withstand undue impulses of ( )	Able to control ( )	Healthy minded attitude toward ( )	Able to direct towards "ideal love," home making, children, etc. ( )
Pessimistic, always sees and magnifies diffi-	Grouchy, hard to please ( )	Has "the blues" often ( )	Gloomy, inclined to see worst things	Disposition	Inclined to look on bright side ( )	Cheerful, glad to be alive ( )	Good natured, easy to get along with, con-	Optimistic, never willing to give up

SELF-MEASUREMENT SCALE

—4	—3	—2	—1		1	2	3	4
Sickly, ailing all the time ( )	Complaining most of the time ( )	Often incapacitated by illness ( )	Some slight physical weakness ( )	GENERAL HEALTH	Fairly free from bodily or organic weakness ( )	Good, need give little or no thought to health ( )	Strong, robust, never sick ( )	Joy in abounding health ( )
Helplessly inefficient, impassive ( )	Sluggish, languid, sleepy ( )	Listless, uninterested, half-hearted ( )	Drags, along through daily tasks ( )	PHYSICAL VITALITY	Does work in matter-of-fact way ( )	Interested, awake to opportunities ( )	Alert, enthusiastic ( )	Exuberant overflowing vitality, "Full of pep" ( )
Slovenly, uncouth, utterly indifferent ( )	Slouchy, careless ( )	Ungainly cumbersome ( )	Listless, or affected, unnatural ( )	BODILY CARRIAGE	Fairly natural in bodily actions ( )	Pleasing in bearing and tasteful in manners ( )	Graceful and easy ( )	At perfect ease and graceful under all circumstances ( )
A regular blunderer ( )	Unsteady, irregular, cannot depend on ( )	Awkward, often makes blunders ( )	Occasionally clumsy and bungling ( )	MUSCULAR CONTROL	Has normal use of muscles ( )	Has steady and regular bodily movements ( )	Able to control and direct accurately ( )	Specially gifted in muscular activity ( )
Lazy, resents work ( )	Shuns work and complains when asked to do anything ( )	Given to loafing ( )	Inclined to waste time ( )	WORK	Usually busy at some task ( )	Faithful in doing work ( )	Welcomes opportunity to work, resourceful in finding tasks ( )	Accomplishes most possible, makes most of opportunities ( )
Helpless in presence of difficulties ( )	"Loses head" in a pinch, easily confused ( )	Hard to see way around difficulties ( )	Impractical ( )	FACILITY	Meets difficulties half way ( )	Unravels difficulties with ease ( )	Has remedy for every trouble ( )	Always master of the situation ( )
A slave to appetite, gluttonous ( )	Often eats and drinks immoderately ( )	Hard to control desire for ( )	Craving appetite for ( )	FOOD AND DRINK	Able to curb appetite for that which is harmful ( )	Has a natural and healthy desire for ( )	Chooses that which is nutritious and beneficial ( )	Enjoyed and used properly ( )
Uncontrolled, sensuous ( )	Perverted use of ( )	Misdirected desires, acts, and thoughts, etc. ( )	Undue strength of ( )	MATING INSTINCTS AND DESIRES	Able to withstand undue impulses of ( )	Able to control ( )	Healthy minded attitude toward ( )	Able to direct towards "ideal love," home making, children, etc. ( )
Pessimistic, always sees and magnifies difficulties ( )	Grouchy, hard to please ( )	Has "the blues" often ( )	Gloomy, inclined to see worst things ( )	DISPOSITION	Inclined to look on bright side ( )	Cheerful, glad to be alive ( )	Good natured, easy to get along with, controls temper ( )	Optimistic, never willing to give up ( )
Easily satisfied, anything will do ( )	Slipshod and careless of how work is done ( )	Inclined to "let well enough alone" ( )	Indifferent as to quality of work done ( )	THOROUGHNESS	Usually careful in performance of work ( )	Methodical and orderly in work ( )	Takes special pride in doing good work ( )	Never content until work is correct ( )
"Muddlehead," wholly dependent on thought of others ( )	Works without definite plan or end in view ( )	Slow to make use of knowledge gained ( )	Slow to "catch on" ( )	MENTAL ACTIVITY, APPREHENSION, ACUMEN	Fairly quick in work and understanding ( )	Quick to "see the point" and make most of it ( )	Able to think through subject independently ( )	Has real insight, creative ( )
Biased, warped, impractical, distorted ( )	Unreliable in choice and estimates ( )	Inclined to "jump at conclusions" ( )	Often make errors in ( )	JUDGMENT	Usually able to see things in right relations ( )	Able to make fitting and appropriate choices ( )	Steady and reliable ( )	Accurate, dependable, sound ( )
Forgetful, unreliable, mind a "leaky sieve" ( )	Hard to retain even essential facts ( )	Facts slip from mind easily ( )	Inclined to be forgetful ( )	MEMORY	Able to keep in mind reasonably well ( )	Memorizes fairly well ( )	Fixes essential facts easily ( )	Able to recall facts and events indefinitely ( )
Unable to originate or invent anything—even a thought ( )	Dull, never makes plans to use talents and possessions ( )	Ineffective, never used to any advantage ( )	Hard to "see anything" not stated in plainest terms ( )	IMAGINATION	Easy to supply detail from facts at hand ( )	Active and useful, formulates projects ( )	Productive of ideals and plans in life ( )	Poetic, inventive, original, creative ( )
"Pigheaded," arbitrary, imperious", Kaiseristic ( )	Resentful toward those who disagree ( )	Will not listen to views of others ( )	Tries to impose views on others ( )	TOLERANCE	Not insistent on own ways and ideas ( )	Can see and appreciate good points in others ( )	Willing to adopt views of others if better ( )	Open minded, glad to take best view from any source ( )
An egoist, no one else quite so good ( )	Inclined to be assertive, no room for improvement ( )	Conceited, overestimates own powers and influence ( )	Has "too good an opinion" of self ( )	SELF-ESTIMATION	Realizes own powers and short comings ( )	Recognizes possibilities of growth and development ( )	Considers self as created for highest and best things ( )	Realizes highest self, better self predominant ( )
A mental "shut in", goes it blindly ( )	Has a small circumscribed horizon ( )	Takes narrow view of life and of events ( )	Cannot see relationships easily ( )	BREADTH, VISION, GRASP	Able to see connection in things and events ( )	Can see cause and effect in events and in science ( )	Able to think things out in wide relations ( )	Able to take a world wide view of things ( )
Cowardly will "show white feather" in a pinch ( )	Will compromise on any subject ( )	Will "give up" rather than pay price of success ( )	Inclined to magnify difficulties ( )	COURAGE	Does not complain at hard tasks and hardships ( )	Expends strength freely in performance of duty ( )	Loyal to convictions, perseveres in spite of failure ( )	Heroic in support of judgments and conviction ( )
Irresolute, vascillating, never know where you stand ( )	Wavering, double-minded in matters of principle ( )	Inclined to side with the crowd ( )	Uncertain, changes mind easily ( )	STABILITY	Takes definite stand when issue is understood ( )	Retains convictions even when alone ( )	Stands firm in matters of principle ( )	Determined, unyielding in stand for truth and right ( )
Perverted, lacks power to appreciate beauty ( )	Indulges in cheap and sensuous in art and life ( )	Does not resent cheap, ugly and uncomely ( )	Indifferent how "things look" ( )	TASTES	Fairly tasteful in dress, home, the arts nature, appreciation ( )	Enjoys the artistic and beautiful ( )	Able to choose and appreciate beautiful in art and life ( )	Devoted to and productive of most beautiful in art and life ( )
Unscrupulous and unprincipled in word and deed ( )	Dishonest, will cheat, steal or deceive ( )	Tricky, cannot be relied on ( )	Not conscientious, not always "on the square" ( )	HONOR	Has fairly clear convictions of right and wrong ( )	Honest and upright in dealing with others ( )	Fair and just, scrupulous in keeping promises ( )	Your word as good as your bond, faithful and true ( )
Insubordinate, quarrelsome, overbearing, mean ( )	Disagreeable and boorish towards ( )	Neglectful, indifferent towards ( )	Inclined to be disrespectful, wilful ( )	ATTITUDE TOWARD FAMILY	Generally pleasant and agreeable ( )	Respectful, trustful and helpful ( )	Has due regard for, glad to yield to their wishes ( )	Devoted to, finds greatest satisfaction in serving ( )
Vulgar and surly, insulting ( )	Impolite, boorish, rude ( )	Ill-mannered, discourteous ( )	Indifferent, careless in treatment of others ( )	ATTITUDE TOWARD OTHERS	Usually well behaved, mannerly ( )	Obliging, polite and genteel ( )	Winning, affable gracious ( )	Courteous, respectful, considerate ( )
Resists social measures, tears down when possible ( )	Opposes plans for community betterment ( )	Places own welfare above that of others ( )	Indifferent to social demands ( )	ATTITUDE TOWARD SOCIETY	Will forego plans and desires for benefit of ( )	Gives time willingly to demands of ( )	Thinks and plans for community as well as self ( )	Devoted to welfare of others ( )
Defiant, rebellious belligerent, a "Red" ( )	Unruly, impatient of control ( )	Finds their laws and rules irksome ( )	Inclined to slight and ignore them ( )	ATTITUDE TOWARD OFFICIALS	Willing to submit to just and reasonable ( )	Loyal and helpful, treats with respect ( )	Devoted to, responsive to wishes of ( )	Enthusiastic supporter, not a blind follower ( )
Profane, ungodly, atheistic, a reviler ( )	An unbeliever, irreligious ( )	Skeptical, belittles religious teachings ( )	Inclined to disregard and slight ( )	ATTITUDE TOWARD RELIGION	Usually tolerant and respectful ( )	Reverent and worshipful ( )	Believes and practices teachings of ( )	Devoted to ideals and principles of ( )
A dependent, does not know value of money ( )	Always "broke" and in debt, a spendthrift ( )	A squanderer, spends freely as long as have any ( )	Wasteful in use of, often spends foolishly ( )	ATTITUDE TOWARD MONEY	Plans to make "both ends meet", objects to going in debt ( )	Thrifty, has savings account and tries to add to it ( )	Earns as much as possible and uses to best advantage ( )	Realizes value and responsibility in use of ( )
An idler, enjoys the company of idlers and loafers ( )	Procrastinates, never ready for tasks ( )	Always tardy, never enough time ( )	Does not know how to use time ( )	ATTITUDE TOWARD TIME	Realizes value of proper use of time ( )	Uses time profitably ( )	Punctual, "on time" ( )	Uses conscientiously to best advantage ( )
Uses profanity, enjoys coarse and vulgar language ( )	Not conscientious about use of profanity ( )	Careless and unguarded in use of language ( )	Uses slang and by words frequently ( )	LANGUAGE	Careful in choice of language ( )	Chaste and pure in speech, coarse language distasteful ( )	Uses good language habitually ( )	Enjoys and encourages pure speech and good literature ( )
Uses to dissipate time and energy or in sensuous enjoyment ( )	Uses harmfully ( )	Uses wastefully ( )	Uses to satisfy the whim of the moment ( )	PASTIME AND LEISURE	Uses for relaxation ( )	Uses for healthful recreation ( )	Uses so as to strengthen the higher impulses and desires ( )	Uses for self improvement, study, research, social well being ( )
Total ( )	Total ( )	Total ( )	Total ( )		Total ( )	Total ( )	Total ( )	Total ( )

Name..... Age..... Sex.....

City..... Street Address.....

School..... Year.....

Nationality of Father.....of Mother.....

Occupation of Father.....Age of Father....Mother....

Number of children in family.....No. older than you.....

Church connection or preference.....Member.....

Your favorite games and pastimes.....

.....

.....

Your favorite books.....

.....

.....

Your supreme ambition if any.....

.....

Your choice of occupation if any.....

.....

Address communications to:

SELF-MEASUREMENT SCALE

Where do you stand in the human scale, as compared with your fellows? Are you average, above average, or below? What are your weaknesses and what are your points of strength? Suppose you take yourself in hand and try to find out.

We have learned to rate or judge our livestock and our crops and we find that it pays. The business man rates every article he handles, he knows what stock he has on hand and what it is worth. He finds that it pays. Teachers are learning to test out the various "skills" of the pupils in spelling, number work, reading, etc., and they find that it pays.

All this rating is in the right direction. A little clearheadedness and thoughtfulness can do wonders in individual and group progress. The most important of all rating is self-rating in matters of character. That rests with you. You and you alone can estimate your own traits of character for you know them as no one else does.

The Self-Measurement Scale is intended to help you rate yourself that you may find in what points you are strong and in what points you may be weak. Examine it carefully and you will find it suggestive and helpful in getting a correct view of yourself. It will pay.

You will notice that the Scale is divided into thirty sections called Qualities, each one being essential in character formation. Toward the right, each Quality is divided into four gradations that denote the desirable characteristics of the Quality, ranging from "fair," through "good," "excellent" to "best possible." Toward the left there are also four gradations, but these denote the undesirable characteristics of the Quality, ranging from "lacking," through "poor," "very poor," to "worst possible." These gradations are intended to move by even steps from the center toward the right and toward the left. Words and phrases are used to describe what each gradation stands for. The fourth gradations are supposed to be the limit each way and will therefore be used very sparingly if at all.

Notice this interesting fact: as you glance over the gradations of a Quality, several of them will seem to describe your character. Some will seem to fit your case distinctly and clearly while others will be faint and barely recognized. To meet this situation you are given ten points to be distributed among the eight gradations. Where the gradation fits you most distinctly, place there the largest number of the ten points, where it is not so distinct, place a smaller number, etc., until the ten points are all used. *Use all of the ten points but use only ten.*

For instance let us suppose that Deportment were one of the Qualities on which you were going to grade yourself. Your school grades perhaps have been good and you would think that you deserve 4 points in "plus two." Occasionally you may have been very agreeable and obedient and would give yourself 1 in "plus three." Your general behaviour at home may be average and you think 1 point in "plus one" would be about right. On the other hand suppose that sometimes you have a tendency to be disobedient and in justice deserve 1 point in "minus one." Again, let us suppose when you are out with the "crowd" or with "the gang" you are likely to "turn loose" and think that you ought to have two points in "minus two" and sometimes you have a strong inclination to "be bad" and deserve 1 point in "minus three." Your record might appear about as follows:

1 2 1 DEPORTMENT 1 4 1

Another person might grade himself 7 points in "plus two" and 3 in "minus one" or vice versa.

You would not want the photographer to make a distorted picture of you. In rating yourself try to make the picture as true as possible. You will then be able to locate the weak spots and can begin to correct and strengthen them. You will also locate your strong traits of character and can use them in making your life what you would like to have it be. You will find that it will pay.

Use ten and only ten points. When you have finished add the number of points under each gradation and the sum of the eight gradations should be 300.

Name..... Age..... Sex.....

City..... Street Address.....

School..... Year.....

Nationality of Father.....of Mother.....

Occupation of Father.....Age of Father....Mother....

Number of children in family.....No. older than you.....

Church connection or preference.....Member.....

Your favorite games and pastimes.....

.....

.....

Your favorite books.....

.....

.....

Your supreme ambition if any.....

.....

Your choice of occupation if any.....

.....

Address communications to:

A SELF-MEASUREMENT SCALE FOR CHILDREN, GRADES V TO VIII

There are twenty-two qualities listed in the center of the scale with three gradations on each side. On the right side the gradations are plus or favorable for the development of the right kind of character and on the left side they are minus or unfavorable—hindrances to the right development of character. Most of us find that we have both favorable and hindering conditions in our lives.

To rate yourself, take up the qualities one at a time. Allow yourself ten points for each one. Examine the six gradations and find which ones seem to describe you as you know yourself, then distribute the ten points among those gradations, placing the largest number of points where the description seems to fit you best and a smaller number for the other gradations until you have distributed the ten points. If only one gradation seems to fit you place the whole ten points there, but if several gradations seem to fit your case distribute the ten points among them.

Take up each of the twenty-two qualities in the same way and when you have finished add up the number in each of the six gradations and place the totals at the bottom of the scale. Then take the totals in the second gradations and multiply them by two and the totals in the third gradations and multiply them by three and add the products to the totals in the first gradations and you have your total score, those on the left your total minus score, and those on the right your total plus score.

In rating yourself *be honest* and mark yourself as you know yourself or the rating will be practically useless.

Name..... Age..... Sex.....

City..... Date.....

School..... Grade.....

Number of children in family.....No. older than you.....

Occupation of Father.....

What do you expect to do when you get through school?.....

.....

Who is the best person you have ever known or read about?....

.....

Why do you think this person is good.....

.....

pupils as individuals and not as groups; to take a more discriminating attitude toward the individual pupil, rather than to consider him roughly as this or that boy or girl; to centre the weight of his interest in those fundamental impulses and attitudes of pupils that make for personality rather than in the skills and proficiencies of thought that lead to high intelligence-rating. The self-analysis of the pupil is a complicated snap-shot, not always objectively accurate, of the ins and outs, the ups and downs, the tendencies and strivings of an interesting life. It is capable of diverse readings, always useful. We have found, for instance, that if a hundred students who have already rated themselves are required later to pick out the seven most important moral qualities of the thirty and the seven least important, they will have rated themselves more than twice as high in the first seven qualities as in the last. By so much are their confessions a true picture of their ethical attitudes.

One of the chief benefits is the natural common ground the exercise furnishes for exchange of opinion of pupil and the teacher who is professedly a helper. Whenever there arise discrepancies between the pupil's judgment of himself and the teacher's estimate of him, the causes are to be sought. To rectify such judgments has been found to be a pleasant and profitable undertaking. Usually there is a deal of similarity. We have found it to be the pretty substantial rule that teachers rate pupils slightly higher than the pupils rate themselves. There is the slight sprinkling of bluffers and self-deceivers whose assurance is to be softened, and the larger showing of the self-distrustful who need stimulation, and who are always grateful for a bit of friendly encouragement.

A scale for the grades V to VIII, inclusive, has been devised and is presented herewith. It is much simplified as to number of qualities, and attempts only three gradations above and below the standard. It is found that these grades can use the simplified and modified scale as readily as the high-school students can theirs. There is the same degree of constancy in the plus and minus averages. The mean variations are less, indicating greater constancy among the younger pupils. There is even higher correlation also in these grades than in the high school of teachers' and pupils' ratings. It has been ascertained that this scale can be used as low down as grade IV. The pupils stumble, however, in understanding the distribution of the ten points, and it is accordingly practicable to use it only from the 5th grade upward.

We have devised two tests for the lower grades, the one to be used among the kindergarten and primary children, and the second in the grades 2 to 4. Copies of these are presented herewith.

A sufficiently full description of these tests is found in the instructions to teachers and need not be repeated. It should be borne in mind that the attempt with the little folk just as with the older pupils is to turn their attention invariably outward upon the things they ought to do and the attitude they should assume to other folk and the situations they face rather than to tempt them in the direction of self-analysis. There is an important suggestive value in the questions and required answers. The pupil is brought of necessity to focalize upon the niceties of behavior and upon the habits that form the warp and woof of his moral life.

It seems reasonable to expect that ultimately the practice will become well established by which teachers, parents, and pupils working together, shall see to it that each child's behavior is moving in the direction of a well-ordered life. It is coming now to be a well-established educational dogma that it is the school's responsibility to know that pupils are acquiring the right intellectual skills. Is it not equally the responsibility of education to know that the child is attaining reasonably correct standards of moral conduct?

A SELF-MEASUREMENT SCALE FOR CHILDREN, GRADES V TO VIII

Lazy, gets out of work when possible ( )	Doesn't like to work, complains ( )	Works only when teacher is watching ( )	WORK IN SCHOOL	Does work assigned willingly ( )	Works willingly and cheerfully ( )	Finds work whether assigned or not ( )
Lazy, never wants to do anything ( )	Complains, grumbles when asked to do anything ( )	Does not do anything without being told ( )	WORK AT HOME	Does what asked to do willingly ( )	Ready and willing to help ( )	Seeks opportunity and offers to help ( )
Slip-shod, slovenly in work, anything will do ( )	Does work any way just to get through ( )	Neglects and slights work ( )	THOROUGHNESS	Does work well most of the time ( )	Careful that work is correct and neat ( )	Never satisfied until work is done best possible ( )
Always puts off work as long as possible ( )	Doesn't care whether is on time or late ( )	Often tardy, slow to begin work ( )	PROMPTNESS	Tries to be on time and have work done on time ( )	Seldom tardy, nearly always ready when time to begin ( )	Always prompt to begin and finish work ( )
Never thinks out or plans work, depends on others ( )	Doesn't use head to correct own mistakes ( )	Does not think out lessons without help ( )	INITIATIVE	Thinks out lessons alone sometimes ( )	Uses head, finds the best way to work ( )	Thinks, sees what is to be done and does it ( )
Face and hands usually dirty, clothes untidy ( )	Careless in care of body and of clothes ( )	Doesn't like to take exercise or try to keep clean ( )	HEALTH	Takes exercise, washes and keeps clean when reminded ( )	Takes exercise and keeps clean of own accord ( )	Health habits well established, keeps clothes tidy ( )
Careless, eats too much and too often ( )	Eats rapidly without chewing properly ( )	Eats what likes whether healthful food or not ( )	EATING	Careful what and when eats ( )	Eats slowly and chews food well ( )	Eats only good food, never too much rich food or sweets ( )
Cross, hard to get along with, loses temper easily ( )	Gets angry, and sulks when can't have own way ( )	Quarrels with playmates over trifles ( )	DISPOSITION	Is pleasant and agreeable most of the time ( )	Does not quarrel even if others do ( )	Cheerful and keeps temper even when things go wrong ( )
Cannot arrange room, dress or anything to look well ( )	Does not care for flowers, birds, pictures, etc. ( )	Often makes poor choices ( )	TASTES	Can tell when things are arranged tastefully ( )	Notices and enjoys the beautiful—birds, flowers, sunsets, pictures, etc. ( )	Able to choose tasteful clothes, good books, entertainment, companions ( )
Cruel to playmates and pets ( )	Teases and hurts playmates and pets just for fun ( )	Rough and thoughtless in play ( )	KINDNESS	Careful not to hurt playmates or pets ( )	Gentle and sympathetic in treatment of others and of pets ( )	Would rather suffer pain than cause pain to others or to pets ( )
Wastes money, never tries to save any ( )	Spends money foolishly for candy, movies, gum, etc. ( )	Does not try to earn money ( )	MONEY	Earns money when has a chance ( )	Has a savings account and earns and saves when has a chance ( )	Spends money only for what is useful and helpful ( )
An idler, wastes time when ought to be at work ( )	Loafs and careless in use of time ( )	Inclined to waste time ( )	TIME	Busy at some task most of time ( )	Tries to use time profitably ( )	Plans to use time to get most possible work done ( )
Unreliable, makes errors in judgment ( )	"Jumps at conclusions," doesn't take time to think ( )	As likely to make a bad judgment as a good one ( )	JUDGMENT	Able to judge right most of the time ( )	Thinks out problems and decides accordingly ( )	Reliable, can always be depended on to make wise choice ( )
Tells lies, can't be depended on at all ( )	Tricky, deceitful, can't be trusted ( )	"Stretches the truth" sometimes ( )	TRUTHFULNESS	Tells the truth most of the time ( )	Can be depended on to tell the truth ( )	Tells the truth even when it hurts ( )
A slouch, never puts things away ( )	Neglectful, does not care how things look ( )	Does not try to have clothes and work look neat ( )	NEATNESS	Fairly neat in dress and in work ( )	Keeps clothes, desk and room in good order most of the time ( )	Orderly, keeps things in proper place ( )
Quarrels over games, thinks only of self ( )	Wants to have own way in all the games ( )	Wants to be first or have best place in games ( )	PLAY	Doesn't get mad if not given best place in games ( )	Willing to give up to please others ( )	Tries to help others enjoy play as well as self ( )
Rude, noisy, annoys others ( )	Pushes past others when going indoors, passes in front of others ( )	Speaks while others are speaking ( )	MANNERS AT SCHOOL	Listens when others are speaking ( )	Lets others pass indoors first, does not pass in front of others ( )	Greets others pleasantly, steps aside to let others pass ( )
Discourteous, noisy, impolite ( )	Never stops to think if actions annoy others ( )	Cross and stubborn ( )	MANNERS AT HOME	Kind and gentle towards rest of the family ( )	Quiet when likely to annoy others ( )	Courteous, thoughtful of the welfare of others ( )
Steals, can't be trusted out of sight ( )	Cheats in work and in play ( )	Uses what belongs to others without asking ( )	HONESTY	Doesn't take what belongs to others without asking ( )	Square in work and in play ( )	Always honest, can be trusted anywhere ( )
Does what wants to, right or wrong ( )	Will break a promise if to own advantage to do so ( )	Careless in living up to promises and agreements ( )	TRUSTWORTHINESS	Careful in making promises ( )	Tries hard to keep promises and agreements ( )	Can be depended on to do what promises or agrees to do ( )
When guilty tries to sneak out or lay on others ( )	Quits when fails or finds task difficult ( )	Babyish, won't try anything that looks hard ( )	COURAGE	Will try task even if it looks hard ( )	Keeps on even if fails or is made fun of ( )	If does wrong owns up and tries to make it right ( )
Gets angry when joked or teased by others ( )	Likes to tease others but not to be teased ( )	Doesn't care for jokes or humor ( )	HUMOR	Can see and appreciate good jokes ( )	Enjoys joking with fellow-students ( )	Witty, "cracks jokes" and takes jokes good naturedly ( )

There have been some attempts in the direction of character rating. President W. DeWitt Hyde devised a scale for the measurement of ten qualities and published a booklet entitled *Self-Measurement* (Huebsch). Mr. Milton Fairchild has devised a practicable scale and described it in a pamphlet entitled *Nuclei of Character* (Character Education Institution). A significant contribution in this direction is made by S. M. Upton and C. F. Chassell, *A Scale for Measuring the Importance of Habits of Good Citizenship.* (Teachers' College Record, Vol. 20, pp. 36-65.)

A CHARACTER TEST FOR PRIMARY CHILDREN

This test is intended, first, to help the teacher to get an idea of the character habits of the child; second, to suggest to the pupil the right things to do and the things he ought not to do; third, to aid the teacher, parents, and pupil working together to form the right kind of character habits in the child.

The test should be kept at the teacher's desk and used soon after the opening of school each school day for two weeks. It should be given only as often as thought necessary to keep the suggestions before the pupils. When the teacher is convinced that the proper habits are fairly well formed, she should discontinue it.

If possible, get the parents to cooperate by taking a copy of the scale and checking the pupil at home and by verifying the checking of the pupil. Emphasize the necessity of *truthfulness* in order to make the test of any benefit.

Name..... Age..... Sex.....

City..... School..... Grade....

Number of children in the family.....

Number older than you .....

Occupation of father.....

Number of rooms in your home.....

Are you a member of a Sunday School class?.....

Signature of parent with remarks as to the correctness or incorrectness of the checking and of observed benefits.....

.....

Address communications to:

A CHARACTER TEST FOR PRIMARY CHILDREN

1. Did you sleep 10 hours or more last night?....
2. Did you take ten or more long, deep breaths yesterday? ....
3. Did you wash your hands before each meal yesterday? ....
4. Did you wash your teeth yesterday?....
5. Did you spend 30 minutes or more in the open air yesterday? ....
6. Did you put away your wraps when you came home from school yesterday?....
7. Did you arrange your clothes last night so that they would be easy to find and put on this morning? ....
8. Did you take a bath yesterday?....
9. Did you go straight home from school yesterday? ....
10. Did you try to keep from soiling or tearing your clothes yesterday? ....
11. Did you step aside to let anyone pass you yesterday, on the sidewalks, in the halls, or at doors? ....
12. Do you have a savings account or bank?....
13. Did you earn and save anything yesterday?
14. Did you do anything yesterday that you ought not to have done? ....
16. Did you share anything (apple, candy, nuts, cake, etc.) with brothers, sisters, or playmates yesterday? ....
17. Did you cry yesterday?....
18. Did you complain when asked to do anything yesterday ....
19. Did you quit playing or pout yesterday when you could not have your own way?....
20. Did you quarrel with anyone yesterday?....
21. Did you go away from home yesterday without telling anyone where you went?....
22. Did you bite your finger nails or put pencil in your mouth yesterday? ....

Mon.	Tues.	Wed.	Thurs.	Fri.	Mon.	Tues.	Wed.	Thurs.

A CHARACTER TEST FOR CHILDREN, GRADES III AND IV

This test is intended to help the teacher to gain a knowledge and an understanding of the strong and weak points in the personal character of the pupil and to suggest to him the things he ought to do and the things he ought not to do, and in this way aid him in forming the right kind of habits.

The test should be given as often as thought necessary to keep the suggestions before the pupil until the teacher is convinced that the right habits are fairly well established. It may then be discontinued and be given only occasionally as a measure of the permanency of the habits formed. If possible enlist the co-operation of the parents.

Name..... Age..... Sex.....

City..... School..... Grade....

Number of children in the family.....

Number older than you.....

Occupation of your father.....

Number of rooms in your home.....

Are you a member of Sunday School class?.....

Signature of parent with estimates as to correctness or incorrectness of answers of pupil, and observations of benefit derived

.....

Address communications to:

A CHARACTER TEST FOR CHILDREN, GRADES III AND IV

1. Did you do your health chores yesterday?
   a. Wash your teeth?.....
   b. Wash your hands before each meal?.....
   c. Take a bath?.....
   d. Spend 30 minutes or more in the open air?.....
   e. Take some special exercises?.....
2. Did you waste any time yesterday when you ought to have been at work? .....
3. What did you do yesterday to help someone at home?.....
   .....
4. What did you do yesterday to help someone without being asked?
   .....
5. Were you tardy at school or late at meals yesterday?.....
   .....
6. What did you see yesterday that was really beautiful?. .....
   .....
7. What good music did you hear yesterday?.....
   .....
8. Did you hurt anyone or make anyone cry yesterday?.....
   .....
9. How much did you earn yesterday?.....
10. Did you quit playing or pout yesterday when you could not have your own way? .....
11. What did you have to hunt yesterday because it was not put away in its proper place?.....
12. Did you step aside to let someone pass you yesterday on the sidewalks, in the halls, or at doors?.....
    .....
13. Did you plan last night something to do today?.....
    .....
14. Did you do anything wrong yesterday.....
    Did you own up to it?.....Did you try to make it right?.....
15. Did you promise to do anything yesterday that you did not do?
    .....
16. What did you read yesterday just because you wanted to?.....
    .....
17. What did you hear or see yesterday that was funny?.....
    .....
18. Did you refuse to do anything yesterday that someone wanted you to because you thought it was wrong?.....
    .....
19. Did you quarrel with anyone yesterday?.....
20. What did any of your playmates do yesterday that you thought was wrong? .....
21. Why did you think it was wrong?.....
22. Are there any of your playmates that do not like you?.....
    .....
23. Why don't they like you?.....
24. What did you do after school yesterday?.....
    .....
25. Did you try to keep cheerful yesterday?.....

CHAPTER X

THE TEACHER AND HER PREPARATION

1. *The Teacher as a Moral Leader.*—The success of any course in character training rests in large measure with the teacher, her personality, her preparation, and her skill as an educational artist. This is the consideration of first importance. With the right teacher alive in mind and pure in heart, the question of keeping the flame of morality burning while the necessary tasks of the school day are performed will solve itself. Developing childhood is the growing point in the life of the race. Whatever the teacher puts into children is the surest of all investments in race improvement. As the home, in preforming the habits and tastes of children, is the heart of humanity, so the school, in its conscious direction of that development through wise teachers, is the living, directing agency in human evolution. The teacher is becoming progressively the prophet-leader of her kind. She must be the incarnation of the best traditions of the race—its thought, its tastes and its purposes. For the state to select its finest personalities as the teachers of its children, and to pour into their minds and hearts, through long and careful preparation, the richest of its treasures, that act is the conscious thought of humanity finding itself in the direction of its fulfillment. The increasing interest during recent years in the character training program is the purposeful will directing itself towards the production of the best type of manhood and womanhood. The success of the venture will depend largely upon the selection and training of teachers as the preformers of character during the plastic years of infancy.

2. *Some Qualifications of the Teacher.*—The ideal teacher has been so picturesquely portrayed in literature and so faithfully described in educational literature that there is no need of trying to add to the vividness or accuracy of the picture. A few observations are required that are in keeping with this report. There are at least four points worthy of emphasis.

In the first place it is necessary, in connection with the sort of school and curriculum we have presented, that the teacher be a very human person. While knowing books as tools of knowledge, she need not be afflicted with bookishness. Although living up faithfully to a course of study that hundreds of persons have devised and millions should respect, she may escape through every hour of her career the deadness and heaviness of slavery to its prescriptions. We have stressed much the need of preserving constantly the vital interest and the entire integrity of the personality of pupils. That is not possible unless the teacher herself is a vital and vitalizing personality.

Secondly, it is needful that the teacher be companionable. The expectancy that a teacher be chiefly a rigid disciplinarian, a purveyor of wisdom, a prescriber of tasks—an unholy inheritance from ancient autocracies—is the arch enemy of educational wholesomeness. Moral impulses, like diseases and humor, are infectious. Under those circumstances there is too little chance for the contagion. It is entirely possible for a teacher to subordinate herself to the wishes and interests of her pupils and to enjoy their companionship, at the same time being a true leader, finding and directing their thought and conduct. Indeed such a combination seems to be one of the essential marks of the greatest teachers, like Socrates, Jesus, Buddha, and Pestalozzi.

Thirdly, the teacher should be well versed in the technique of the profession and in those sciences that underlie her methods and materials.

An intimate knowledge of the laws of the mental life and of child growth are as essential to the teacher as are physics to the engineer and physiology to the physician. A thorough discipline in ethics, so far as practicable, should be required. It should be a foregone conclusion that she can safely shape and direct the moral ideas of her pupils only if she is an expert herself in ethical thinking.

Lastly, she needs ripened insight and wide outlook. She should come to see in clear perspective the entire progressive course in moral education, whatever that proves to be or what her special part is in the entire program. The true objective of character training should stand out in her thought as vividly as do facts of geography or rules of grammar, so that they may temper the spirit and method of everything she does. The teacher is becoming more and more a specialist, centering all her ingenuity upon one particular task. Breadth of view should keep pace with the degree of specialization. Unless she sees the entire curriculum, sympathizes with the end and purpose of it all and appreciates the lines of continuity running through the whole, her devices are too likely to prove petty schemes that destroy rather than build up. Her work in relation to others might well be like that of an athlete in a game or an artist in an orchestra with every act throbbing in sympathy with the common purpose.

3. *The Duty of Colleges of Education and Normal Schools.*—It must be acknowledged that the effort spent among institutions for the preparation of teachers, in inculcating skills and in clarifying the thought about the mechanics of culture is quite out of proportion to the ingenuity exercised in matters bearing directly and indirectly upon the humanizing and moralizing of boys and girls. Little time is employed with the arts. Child study as a science languishes and practical ethics is at a minimum. Character training hardly appears in the schedule of courses. Let none defend this situation on the ground that everything in the curriculum when rightly taught is food for moral education. Although moral lessons should never appear among the Elementary School subjects we have been able to show that the cultivation of character traits has a technique as definite as that of any phase of education. It is sadly true that the character training ends of school work, while universally recognized as of first importance, are the ones habitually lost to view in the rush after the acquisition of information. It is to be hoped that training-schools for teachers will give first place to courses in character training. To keep prospective teachers sensitive to this aspect of education is the surest means of vitalizing the school activities throughout.

CHAPTER XI

COOPERATING AGENCIES

1. *The Home.*—Well-bred and well-nurtured children, *i.e.*, good animals, are a contribution of first importance. The character possibilities of the school are limited by these. The sharing of home life, its privileges and responsibilities, is a sort of "first step" in the way of larger social life whose gateway is through the school. The home is the earliest, and the most impressive school of character. Disharmony between home and school is obstructive of moral growth. The home, the school, adult citizenship, are successive stages in the soul's experience and development. The sympathy, friendliness, and helpfulness of the home gain in range and definition in school and later social life. The home, with a more intelligent grasp both of its own function and of the purpose of the school, in co-operation with the school, has large moral possibilities.

2. *Parent-Teacher Organization.*—The home and school, the parent and teacher, center about the child. Their meaning and being are in him. Each has its function in his development. Neither can do its part best by itself. The parent can profit by the teacher's insight into the principles of physical and mental health. Nutrition, rest, and exercise may be understood in their moral significance as well. The teacher, in turn, can better accomplish her mission by sharing the parent's more intimate knowledge of the habits, disposition, and needs of the child. Mutual sympathy and co-operation between home and school yield in the child a consciousness of community, of social unity, of purpose and solidarity, morally significant. Such relationship mediated and deepened through the Parent-Teacher Association invests education with purposefulness, and creates in the child a sense of social expectation and a desire to measure up to it. It centers adult life upon the child; it creates a community consciousness and betters conditions for the making of citizens. Similar ends between church and school would be served by the proposed Church-Parent-Teacher Association.

3. *The Church.*—The church has ever stood as the conserver and quickener of moral life. Man as a spirit, the absolute worth of the good life, participation in a larger life through faith, worship, works, and love, are some of its great pronouncements. Its prophetic demand for personal and social righteousness has been morally impressive. The message of the church will be found in the background of causes that have given rise to the present demand for moral training in our schools.

The Church *is* because of a great moral personality. The building itself stands to the youth of the community as a testimony to unseen realities, to moral and spiritual values. Respect for facts as taught in the school is deepened by the church in the teaching of reverence for values. The democracy sought in the school is re-enforced by the church in the fellowship of its worship, in its appeal to sacrificial living, and in the enthusiasm engendered in common in behalf of inspiring ideals. The social values of the school are supplemented by the activities of young people's organizations in the church where the emphasis is more explicitly moral and religious.

4. *The Church School.*—Its ideal is the intelligent nurture of the church and its adherents in Christian citizenship. In practice, however, its constituency consists largely of the boys and girls of the public school.

Its function is instruction and training in social righteousness of such character as to qualify for efficient and happy membership in the Christian community. The motive whether moral or religious is social and practical.

Its method is psychological and situational, *i.e.*, interests are a function of instinct and environment. Needs vary with growth. Nurture is determined by need. Material is graded according to growth. It employs, too, the laboratory method. Learning by doing, impression by expression, knowing the doctrine by doing the will, are statements of it.

As to its curriculum content, experience with persons in actual life relationships is of primary importance. The method is participation much more than proclamation. The content is living epistles rather than a traditional doctrine. Love, mercy, and truth are first incarnate. Pictures, stories, plays, history, literature, biography, and the Bible, as study material have a meaning and value only as interpreted in terms of personal experience. Love of the unseen is mediated through the seen. The Bible to reveal its moral and religious worth with its stories for childhood, its friendships and heroisms for youth, and its wisdom for mature minds, must be retranslated, so far as possible, into the actual social experience of persons such as we.

Growth means increasing capacity to share satisfactorily in increasingly complex social relationships. Moral development means increasing capacity for fulness of participation in social life rather than an intellectual acquaintance with the so-called moral virtues.

5. *The Community.*—The principle of community is native to man. Community is a spirit first, an area afterward. It is a state of mind, a socialized will, a mode of life, a steadfast fellowship in "singleness of heart." Love is its essence.

Community finds its best cultivation and expression in the true family where the good of each is the common good. Love pursues the good of the whole. The community motived by love is the family extended. "Love thy neighbor as thyself." So interpreted the cultivation of the religious life is one of the best means for the nurture of the community impulse in the child. Then, too, the actual practice of community in any form of neighborhood cooperation develops the spirit of community. Pride in neighborhood cleanliness (physical or moral), community playgrounds, social centers, consolidated schools, and community churches, are all practical expressions of it. When the whole school enterprise is seen as a public utility, as socially motived, owned, and administered, it becomes to the boy his very own. He becomes its guardian, and is loyal thereto. The school cannot do this by itself.

The spirit of community could be furthered in our young by more actual participation on the part of the public in the life of the school and its associated interests. Commencement could be invested with a social significance as marking a stage in citizenship. Armistice Day, Lincoln's and Washington's Birthdays, among others, offer opportunity for public participation in and emphasis upon the principles of citizenship.

6. *Less Formal Agencies.*—The press is our national educator. It is a power for good or evil. As a chronicler of human vices, it dulls and may destroy moral perceptions and sensibilities. As a preacher of righteousness, standing squarely for the right on all moral issues, it creates an atmosphere, a community standard, that grows in impressiveness and inviolability. In its interest in the school and in school events it builds for itself a constituency in the formation of whose ideals and values it exercises a determining influence.

The Public Library is a public utility. The child, the youth, the adult, are its patrons. It cooperates with the school in the story-hour for the little ones, and in selecting and providing selected readings and references for the older children. Through it a carefully chosen literature is provided and made readily accessible. In cultivating a taste for reading, in providing good literature for the leisure hours of school pupils and for working boys and girls, it makes contribution to moral character.

The movie has ten million patrons daily. In influence it is becoming a competitor of the school and the press. It appeals to the dramatic impulses. It arrests and holds attention, gives suggestions and stirs imagination. Suggestion is more powerful in periods of relaxation. The susceptibility of the movie audience necessitates for moral ends some sort of supervision of films. It may become a powerful ally of moral education. It has already made important contributions in its special educational films. The public school is providing itself with this equipment.

The Boy Scouts and Camp Fire Girls are typical organizations of major moral significance. In their appeal to adventure and romance, to comradeship and loyalty, to freedom and cooperative activity, to initiative, self-reliance, and self-expression, their moral possibilities are very great. They make for citizenship through practical serviceable living in both home and community. They invest the adolescent boy and girl, otherwise a nondescript element in our life, with rights and duties and transform them into the junior citizenship of the nation. In that they supply worthy forms of recreational activity during leisure these and such organizations have great moral possibilities. They may properly be regarded as a sort of informal continuation school.

CHAPTER XII

CONCLUSION

We have spoken hitherto of projects. There is just *one* project—the most challenging of all. It is that of the culture of humanity through childhood. It is an old story in the saying of it, that all this work of education, this striving, this aspiring, are elements in the process of human self-realization. But it is now a *project,* as concrete and definite as any that are set for boy or girl in the school. To carry it through to final completion will take the combined effort of educators working through many years. The ends to be attained are becoming clean-cut in their definition. The ways leading thereto are opening up. They run through schools, and homes and communities and pass through the muscles and hearts as well as thoughts of active children, doing meaningful things together. We can see many of the specific activities with which children may be well occupied.

The task of character research is to try out under controlled conditions the various projects and methods that have distinct moral value and to discover others. It must study, work, and build until every teacher in America is clearly conscious of the entire program of which she is a part and exactly the meaning of what she is doing in the furthering of the collective plan.

There is little danger that ever again, with the start we have made, the end and means should be sought in a set "system" or imprisoned in a fixed "curriculum." The ends are personal, social and ideal. The methods to be used are such as will foster the purposeful, thoughtful, and creative activities of pupils. These truths will hardly be shaken.

The project herein outlined, we trust, is clearheaded and business-like. It is finding ways of checking up step by step its methods and progress. It is discovering how to make the self-realization of each and every pupil a community endeavor in which parents, churches, and all agencies concerned shall concentrate their efforts. It takes individuals singly and severally instead of collectively and generally. It sees already how to estimate within reasonable limits the finished product so that when the school turns out from the "people's college" young men and women with a certificate of "good moral character," that testimony shall have one hundred per cent of truth in its statement.

The project is a national one. Too long has America contented herself with merely preaching the gospel of democracy to her youth. She must now instill the spirit of democracy into the inner parts of her boys and girls by giving them years of practice in democracy.

While the project looms large as an appealing program it is also simple. The teacher who wishes to do so can begin forthwith. If she is able to have at hand some such first aid as the chart suggested in Chapter VII, along with a bibliography and available materials, she can immediately begin to vitalize the work of her pupils. She may well keep in touch with an organization like the Character Education Institution of Washington, D. C. This and similar organizations exist for the sake of keeping teachers in touch with right methods and new materials. Her knowledge will grow with the doing until she in turn is an active unit in the combined endeavor.

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